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GEORGE E. MAYCOCK

"The hearts of the children shall turn to their fathers."

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HEBER C. KIMBALL

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PRESIDENT HEBER C. KIMBALL'S TEACHINGS.

On Salvation for the Dead, Spiritual Communications, and Kindred Subjects.

I am now in my fifty-fourth year; I am a Latter-day Saint, full in the faith, and not only in the faith, but I have a knowledge of the truth of this work. I know that God lives and dwells in the heavens; for I have asked Him scores of times, and hundreds of times, for things, and have received them. Is not that a pretty good proof that He hears me, when I ask Him for things and get them; and is not that a proof that He lives, and dwells in the heavens? I think it is. I suppose He dwells there, He could not dwell anywhere else, but in what particular portion He dwells, I do not precisely know, though He is not so far off as many imagine. He is near by, His angels are our associates; they are with us and round about us, and watch over us, and take care of us, and lead us, and guide us, and administer to our wants in their ministry and in their holy calling unto which they are appointed. We are told in the Bible that angels are ministering spirits to minister to those who shall become heirs of salvation.

Bless my soul, look at the unbelieving world, that is, a great many of them, they now believe in spiritual knockings, spiritual communications, and spiritual rappings, and they will ask the same spirit for this, and for that; to know this, that, and the other; and, "Won't you cause that table to kick up its legs, and that chair to dance, and cause a knocking here, and a knocking there?" They believe all this, still they do not believe that God can communicate. And at the same time those that they communicate with are corrupt spirits, and they might know it, and still they say they can speak from the heavens, and communicate this, that and the other, and tell them where their friends are. If wicked spirits can do this, I want to know, on the same principle, if the righteous have not power to communicate to the children of men? And has not God power to do it? He has. The whole world is now enthusiastic in these things.

I never heard a knocking, or saw a table dance, only as I kicked it myself. I do not want them knocking and dancing around me.

The people of the world do not believe in revelation from God, and they believe that Joseph Smith was a fool to pretend to have revelation direct from heaven, but still they are all engaged in this matter in getting revelations from evil, corrupt, and comparatively ignorant spirits, and wicked men. Some become spiritual writers by a spirit taking their hand, and writing without their consent. I do not thank any person to take my hand and write without my consent; we do not like such proceedings. We believe they exist, but they are not for us. We receive communications upon another principle, and that is direct from heaven, from God's servants, delegates, or administrators: this is what we believe most devoutly; and we intend to practice our religion, and to be governed by it.—*Salt Lake Tabernacle,* Sept. 17, 1854.

So far as we are concerned, we were taken from the earth, and we may expect to return to it again; and that portion of me which is pure, after the dross of this mortality is separated from it, I expect will be brother Heber. It is that which will be resurrected; but all that is not pure will remain; that is, it will not go back into my body again; and if there are ten parts out of the hundred which are dross and corruption they will remain in the earth; I do not expect to take that up again, but I expect to take up the purified element that will endure forever; still the dross is beneficial in its place.

I expect that will be the case with Brother Willard Richards. He has gone; and it will not be long before Brother Brigham and Heber follow after. He has gone to the world of spirits to engage in a work he could not do if he had remained in the flesh. I do not believe he could have done as much work for the general good of the cause of God, had he remained in the flesh, as he can accomplish now in the spirit; for there is a work to do there—the Gospel to preach, Israel to gather that they may purify themselves, and become united in one heart and mind.

"What! in the spirit world?" Have I not told you often that the separation of body and spirit makes no difference in the moral and intellectual condition of the spirit? When a person, who has always been good and faithful to his God, lays down his body in the dust, his spirit will remain the same in the spirit world. It is not the body that has control over the spirit, as to its disposition, but it is the spirit that controls the body. When the spirit leaves the body the body becomes lifeless. The spirit has not changed one single particle of itself by leaving the body.

Were I to fall into a mud-hole I should strive to extricate myself; but I do not suppose I should be any more just and holy when I got out of it, than while I was in it.

Our spirits are entangled in these bodies—held captive as it were for a season. They are like the poor Saints, who are for a time obliged to dwell in miserable mud shanties that are mouldering away, and require much patching and care to keep them from mingling with mother earth before the time. They feel miserable in these old, decaying tabernacles, and long for the day when they can leave them to fall and take possession of a good new house.

It seems natural for me to desire to be clothed upon with immortality and eternal life, and leave this mortal flesh; but I desire to stick to it as long as I can be a comfort to my sisters, brethren, wives, and children. Independent of this consideration, I would not turn my hand over to live twenty-five minutes. What else could give birth to a single desire to live in this tabernacle, which is more or less shattered by the merciless storms which have beat upon it, to say nothing of the ravages made upon it by the tooth of time. While I cling to it I must of necessity suffer many pains, rheumatism, head ache, jaw ache, and heart ache; sometimes in one part of my body and sometimes in another. It is all right; it is so ordained that we may not cling with too great a tenacity to mortal flesh; but be willing to pass through the veil and meet with Joseph and Hyrum and Willard and Bishop Whitney, and thousands of others in the world of spirits.

Are they all together as we are today? I believe all Israel have to be gathered; and to accomplish this the elders, both in this and the world of spirits, will go forth to preach to the spirits in prison. Where? Down into hell. I appeal to the elders who have been from this place to preach the Gospel to the world, if it was not like going from heaven to hell. It is a world of sorrow, pain, death and misery, and you cannot make anything else of it.—*Salt Lake Tabernacle,* March 19, 1854.

Some may think that the Almighty does not see their doings, but if He does not, the angels and ministering spirits do. They see you and your works, and I have no doubt but they occasionally communicate your conduct to the Father, or to the Son, or to Joseph, or to Peter, or to some one who holds the keys in connection with them. Perhaps there are some who do not believe much in spirits, but I know that they exist and visit the earth, and I will tell you how and why I know it.

When I was in England, Brother Geo. D. Watt was the first man baptized, and his mother was baptized directly after he was. The night previous to my going forward to baptize Brother Watt

and eight others, I had a vision, as old father Baker used to say, "of the infernal world." I saw legions of wicked spirits that night, as plain as I now see you, and they came as near to me as you are now, and company after company of them rushing towards me; and Brother Hyde and Brother Richards also saw them. It was near the break of day, and I looked upon them as I now look upon you.

They came when I was laying hands upon Brother Russel. The wicked spirits got him to the door of the room. I did not see them till after that took place, and soon afterwards I lay prostrate upon the floor. That was in England, pious England, in the little town of Preston, at the corner of Wilford Street, and they struggled and exerted all their power and influence. That was the first introduction of the Gospel into England, and I was shown those spirits as plainly as ever I saw anything. I was thinking of that circumstance while Brother Brigham was speaking this morning, and I was thinking that those spirits were just as much on hand to perplex this people as they were on hand there. I saw their hands, their eyes, and every feature of their faces, the hair on their heads, and their ears, in short they had full-formed bodies.

If evil spirits could come to me, cannot ministering spirits and angels also come from God? Of course, they can, and there are thousands of them, and I wish you to understand this, and that they can rush as an army going to battle, for the evil spirits came upon me and brother Hyde in this way. There is one circumstance in the visit of those evil spirits, that I would not tell if Brother Hyde had not often told it himself; they spoke and said to Brother Hyde, "We have nothing against you," no, but I was the lad that they were after. I mention this to show that the devil is an enemy to me as he is also an enemy to brother Brigham, to brother Jedediah, to the Twelve, and to every righteous man. When Brother Benson goes to the old country he will find hosts of evil spirits, and he will know more about the devil than he ever did before. The spirits of the wicked, who have died for thousands of years past, are at war with the Saints of God upon the earth. Do I ever pray that I may see them again? No, I do not. We had prayed all day, and almost all night, that we might have power to establish the Gospel in England. Previous to this, Mr. Fielding, a clergyman, came and forbid my baptizing those persons who had come forward. Said I, "Sir, they are of age, and I shall baptize them, if they wish for it," and I baptized nine. The next morning I was so weak that I could scarcely stand, so great was the effect that those spirits had upon me. I wrote a few words to my wife about the matter, and Brother Joseph called upon her for the letter and said, It was a

choice jewel, and a testimony that the Gospel was planted in a strange land.

When I returned home I called upon Brother Joseph, and we walked down the bank of the river. He there told me what contests he had had with the devil; he told me that he had contests with the devil, face to face. He also told me how he was handled and afflicted by the devil and said, he had known circumstances where Elder Rigdon was pulled out of bed three times in one night. After all this some persons will say to me, that there are no evil spirits. I tell you they are thicker than the "Mormons" are in this country, but the Lord has said that there are more for us than there can be against us. "Who are they," says one? Righteous men who have been upon the earth.

But do you suppose that angels will pay friendly visits to those who do not live up to their privileges? Would you? No, you would not like to visit with persons who lie, and steal your goods, and borrow and never pay. Would you not forsake such persons? Yes, you would. Will the Holy Ghost dwell with a man who will lie, steal and swear? No. It is written that where the Holy Ghost takes up its abode the Father and Son will come and abide. That is the God whom I serve, one who has millions of angels at His command. Do you suppose that there are any angels here today? I would not wonder if there were ten times more angels here than people. We do not see them, but they are here watching us, and are anxious for our salvation. Will one out of twenty of those who are here today go through the gates into the Celestial City? As I told some today, when passing through the gate at noon, when you go to the straight gate that we read of, you will not go through there crowding by hundreds as you do now, the righteous and wicked all mixed up together; you cannot go into the celestial world unless you are sanctified through the celestial law. Do you not think that it will require faith, repentance, and baptism, to enable you to get through the celestial gates? Yes, and it will require obedience to every word that proceeds from the mouth of God.

There are many who will feed the ungodly sooner than the Saints, but I tell you I will feed the Saints first and the poor devils afterwards, if there is any to spare. But none of them should have food unless they worked for it. I am expressing some of my feelings, and speaking of some of my actual knowledge of things, temporal and spiritual. The Lord has hosts of angels who are qualified to defend us, and they have information enough to march armies and select leaders to lead them against the enemy of the Saints; and the devil has leaders enough to march his armies against the Saints.

If men and women do not qualify themselves and become

sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here. It will not be fifty years, perhaps, before all of us here today will leave this state of existence, and then you will prove whether Brother Brigham and the rest of the brethren have told you truth or not. You know that the world has made a great deal of fuss, and told many lies about the devil pitching on to Joseph Smith when he went to get the plates, but they will get to a place where the devils will handle them worse than they did Joseph when he got the plates; if they do not embrace the Gospel it will be so.—*Salt Lake Tabernacle,* March 2, 1856.

Some may think that the erection of the Temple more particularly devolves upon Brother Brigham, Brother Heber, Brother Daniel, the Twelve, and a few of the Seventies, High Priests, and Bishops; and when it is finished they may imagine that they will receive their blessings therein; but that work is designed to be general. There must needs be a universal exertion, not only by the leading official members of the Church, but by every member, male and female; for the Temple is not for us alone; it is also for our sons, and daughters, and succeeding generations. They will receive blessings in it, and therefore it concerns them as well as us.

If I obtain all the blessings of the Priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those things sacred while I live. I am then as pure and holy as it is possible for a man to be while in the flesh. Then, if my wives are one with me, my children and their posterity will partake of those blessings which have been placed upon me. Every blessing conferred upon me tends to benefit my posterity. Those blessings are for every righteous man; and the blessings that are conferred upon faithful men and women in their holy anointings and sealings will rest upon their posterity after them for ever and for ever, through their faithfulness; and there is no end to it.

It is a strong additional inducement for you to live your religion, in view of the benefits that will be continued to your posterity. If you can only bear this in mind, I think it will serve to keep you steadfast in the line of your duties. Will our posterity partake of the blessings we will receive in the Temple which we are building? They will, for ever and for ever. Our blessings are to continue always. If we live so as to attain to the principles and fulness of perfection and to secure the promises of eternal lives, then those blessings will rest upon us and our children.

How long will it take this people to build the Temple on this

block, supposing that every man and woman, and every child that has arrived at the years of accountability, will unitedly strive for its completion? Not very many years. Were I laboring on that Temple, I would constantly endeavor to work upon it with an eye single to pushing it forward, and to the blessings I expected to receive therein. But supposing that you do not live, will you not be benefitted by it? Yes, you will.

We are now attending to matters that will answer every purpose, until that Temple is completed. Those who go through their endowments now and are sealed up unto eternal lives, those blessings will stick to them, if they will stick to the blessings and promises that are made over unto them, and step forward with one heart and one mind to do the will of God as made known to them from time to time from this stand.

Is it requisite that every member of my family should feel the same interest that I do in my welfare and posterity? Yes, ever woman and child, from the oldest to the youngest. They should be just like a tree that has many branches to it. The extremity of the longest limb is dependent upon the tree from which it grows. We should become one tree, and be like the "tree of life, which bare twelve manner of fruits," all connected with one stalk. I presume that those fruits came from grafts, else the tree probably would not have borne so many kinds.—*Bowery, Salt Lake City,* Apr. 6, 1857.

"As for death, I do not trouble myself much about it. When the time comes for me to depart from this life and go into what we call eternity, to pass through the veil, it is simply to leave the body to rest awhile, and blessed are the dead who die in the Lord, for their sleep shall be sweet unto them. Death is merely a sleep of the body, and all the fear I have concerning it is what arises from my conditions. I was taught in my youth that after death I had to go directly into the bowels of hell, and go down, down, down, because there was no bottom to it. I am not troubled about any such thing as that, for I never expect to see any worse hell than I have seen in this world. And those who do not the works of righteousness, and are not worthy to be gathered with the spirits of the Saints, will go into precisely such society, in the world of spirits, as they are now in.

"The spirits of the Saints will be gathered in one, that is, of all who are worthy; and those who are not just, will be left where they will be scourged, tormented and afflicted, until they can bring their spirits into subjection and be like clay in the hands of the potter, that the potter may have power to mould and fashion them into any kind of vessel, as he is directed by the Master Potter."—*From Whitney's Life of Heber C. Kimball.*

SUGGESTIVE PLAN FOR STAKE AND WARD ACTIVITIES

The following instructions and suggestions have been formulated by the Genealogical Committee of the Weber Stake of Zion, and have been sent, in neat type-written form, to all the stake and ward workers, as well as to all other officers who might be interested. Great credit is due the Stake Committee for this work. We are pleased to reproduce these instructions here, not only as a matter of important news and historic value, but so that other Stake Committees may know what is being done by their fellow-workers. Some of these items, as will be noted, are applicable only to this stake, so that it would not be advisable to try to follow them in stakes where organizations and conditions do not exist such as in the Weber stake; but we suggest that a large part of this program may be put to good use in stakes where the work is yet in a formative way. Splendid results are following the work in Weber, and without doubt, equal success would be the result in any and all stakes where some such definite outline of work were drawn up and followed.

The Weber Stake Genealogical Committee consists of the following: D. R. Roberts, Representative; John Neuteboom, A. B. Foulger, Margaret P. Bingham, Elnora R. Wintle, J. P. Corry, S. Vern Hobson, Earl Ballantyne, C. Fred Schade, Bayard Taylor. To facilitate the work of the committee, these brethren and sisters have assigned them various departments, such as the "Division of Cottage Meetings and Family Organizations," "Division of Temple Excursions and Temple Records," "Division of Lesson Work and Teachers," etc. In this way, the large amount of work which comes to the Stake Committee is taken care of in a business-like way.

It will be noted that Brother Roberts and his committee have followed quite closely the general suggestions issued to stakes and wards by the Genealogical Society of Utah, having elaborated on these general instructions so as to make them definite and workable, and applicable to the conditions which prevail in their stake.—*Editor.*

WEBER STAKE GENEALOGICAL COMMITTEE

"And He shall plant in the hearts of the children the promises made to the Fathers."

In order to promote uniformity of action, and to make more efficient the work in our particular field of appointment and endeavor, we promulgate the following suggestions, explanations, and instructions for the information and guidance of Ward Committees engaged in genealogical work and also for others who are interested therein throughout the Weber Stake of Zion.

IMPORTANCE OF THE WORK:—"The greatest responsibility in this world that God has laid upon us is to seek after our dead."—Joseph Smith, "Times and Seasons," Vol. 5, page 616.

"Salvation for the dead is the great keystone in the Gospel Arch—all other things being held together by it."—John A. Widtsoe, (Roberts' Family Association Meeting, Oct. 8, 1921).

"We call your attention to the recent amalgamation of ef-

fort of the work of the auxiliary organizations of the Church and ask you to note that the Genealogical Society is not included in its program. The evident reason for this is that the work done by the Genealogical Society cannot be classed as auxiliary. It is a basic part of the work of the Church. Take away the power of the Priesthood to seal for time and eternity husbands, wives, children; take away the binding power of families and nations, past, present, and future, and the bringing to the dead the ordinances of the Gospel, and you would take away the means of a perfect salvation for us all."—President Anthon H. Lund.

Qualifications of Workers:—I. "Attention to prayer, both secret and family; II. Honor the Priesthood; III. Regular attendance at Sacrament meetings; IV. Tithing paid in the season thereof; V. The Word of Wisdom strictly kept; VI. Not a member of any secret society."—President Joseph F. Smith.

Committee Meetings—Order of Proceedings:—By reason of some of the ward committees desiring to know how to proceed and what to do in their meetings, it is deemed advisable to provide an order of procedure, as indicate in the following:

1. Roll call. (Reasons for absence.)
2. Singing. (Appropriate songs.)
3. Prayer.
4. Minutes of previous meeting read and approved.
5. Reports. (Work done by each member of the committee not before reported.)
   a. Lessons prepared and delivered.
   b. Meetings held. (Comment thereon.)
   c. Families visited. (Results if any.)
   d. Gospel conversations. (On our work.)
   e. Temple excursions. (Work done.)
   f. Temple or family record work done.
   g. Family organization work done or accomplished.
   h. Obstacles met.
   o. Wonderful manifestations or incidents related by members or others.
   j. Thoughts, observations, or suggestions.
   k. Anything of interest relating to our duties.
6. Assignments of work until the next meeting. (Considering the various phases of our work as your conditions may require and as relates to the field of reports as suggested above.)
7. Lesson work. (Outline for the lesson work each week will be prepared by the Stake Committee in monthly installments and delivered to you. The object is to better qualify Committee Members for the work.)

8. Miscellaneous matters. (Considerations of messages from the Stake Committee and instructions from the Bishopric, etc.)
9. Benediction.

When the lesson work requires the taking of "Teacher-Training," the above procedure will necessarily be modified to suit the conditions, for we will be subject to the directions of those conducting that work. However, we will suggest that on such occasions you have a short session of the committee after lesson work in order briefly, to hear reports and make assignments so that there will be no abatement of the necessary work in your ward. Do not fail to meet as committee once each week to carry out our program. This means that the ward committees should meet in the meetinghouses on the same evening as the Bishopric and the other organizations officers. Let us know when you meet so that some of the Stake Committee can be there.

Stake Union Meetings:—A Union Meeting of the Stake and Ward Committees is held every month in the Second Ward meetinghouse on the 2nd Sunday of the month at 2 p. m. in connection with the Stake Priesthood and Relief Society meetings. No ward committee should be without a goodly representation at those meetings. Important matters are there presented relating to our duties and in order to be "in touch with the work," "every one should be there." Your presence there will help very materially in making our mission successful.

Committees—General Assignment and Authority:—Ward Committees should consist of the Ward Representative, (and there is but one Representative) who is the chairman of the committee, and including him a committee of not less than five members in the persons of three of the brethren holding the Priesthood and two of the sisters of the Relief Society, all of whom have been through the Temple. If the work requires it, the committee may be increased to suit your need by and with the advice and consent of the Bishop. No work should be done by committee members without the advice and consent of the Chairman except in his absence or inability, for some reason, to act. In case of the absence of the chairman or of his inability to act, the responsibility of carrying on the work rests with the next member named on the committee, and in case he, too, is likewise absent or disabled, the responsibility on the next named member, and so on to the last named Committee Member.

We suggest that the one in charge consult and advise with the committee about the work always and that they seek to carry out unitedly the plans of work outlined by and with the advice and consent of the Bishopric. Do nothing without the consent of the

Bishopric. Remember the "orderly order of the Presthood" and respect every one in his position.

Messages from the Stake Committee to the Ward chairman should be promptly reported to the other members of the committee, and to the Bishop. Organize your Wards and your work so as to achieve the most efficiency. Carefully preserve all letters, papers, blanks, lesson work, etc., placed in your hands from time to time and become thoroughly familiar with it. It should be preserved for your successors.

Tools for Work:—Every member should have the following tools, in order to be properly equipped for work:

1. Copy of Lessons in Genealogy and Salvation Universal; 2. Copy of Committee Lesson Work each month; 3. Copy of Family Record Book; 4. Copy of Genealogical Pencil Record; 5. Copy of Temple Record Book; 6. Copies of all blanks and instructions used, needed, and promulgated in our work; 7. A fairly good general knowledge of the Gospel; 8. The Genealogical Magazine on the table of your home; 9. Be well acquainted with the Genealogical Society of Utah, its functions, and its library. All of which will not cost much except the effort. We hope you have the desire, and will put forth the effort.

We suggest that you be constantly on the alert for something new in our work and will give us all the benefit of it and thereby add to our increasing store of equipment.

Cottage Meetings:—Now that the census has been taken through the use of the "questionnaire,"* and we know thereby who is who in the Wards genealogically it is recommended that a series of block or cottage meetings be held. This, to interest those who are not interested—to convert, perchance, those who are not converted, and to instruct all of the people in the great work of salvation for the dead, as well as for the living.

It is suggested also that when deemed advisable or necessary that personal visits be made to the homes of some of the people as the best means to "plant in the hearts of the children (the living) the promises made to the fathers (the dead)."

None of this work should be planned or attempted to be carried out without the advice or approval of the Bishopric in every detail. In your counsels with and recommendations to the Bishopric, you should always consult the "Questionnaire" and take into account the status of the families as therein disclosed, for that is information that should guide us in our work in this regard.

When approved and directed, care should be exercised in the preparation of the program. The Ward Committees are to ar-

*This Questionnaire is the blank note book provided for the use of the Ward Committees.

range it and carry it out. We suggest that sometimes speakers be had from other Wards than your own, as we believe more good can be accomplished by so doing, thus adding to the interest.

The Stake Committee has for this purpose secured speakers from every Ward who are able and willing to do this work, and we will furnish them on request. Telephone Brother C. Fred Schade, number 1707R, any evening from 6 to 7 o'clock, about speakers, say four days prior to your meeting date. Give the time and place of the meeting, and the particular subject, if any, desired to be discoursed upon. You should have a local speaker on hand always in case the one appointed should for some reason, fail.

We suggest that you give particular attention to the musical part of the program always—to have it appropriate and lively. Music is the life of any gathering. Take singers and instruments along with you if necessary.

Keep briefly minutes of these meetings. The meetings should be of the usual order and pattern and plenty of good appropriate music. Start now with one good meeting each week and increase the number as soon as possible to as many as you can reasonably hold, and keep this work going diligently, until every soul in your Ward is a Temple Worker. Should you be unable to reach some homes with cottage meetings, we suggest that you visit them as missionaries, ans in the true missionary spirit try to turn their hearts in love to their Fathers.

Family Organizations:—We hope you will encourage family and family surname organizations in your Ward for the purposes, particularly, of more effectively gathering genealogy and doing Temple work systematically and without expensive duplication as far as possible. "In union there is strength." For instructions in organizing families, please confer with Brother John Neuteboom, phone 2983W. He will furnish details in these matters and be on hand to advise and assist you.

Lesson Work and Teachers:—1st. Lessons for the Saints generally, once each month, on the first Sunday of the month in the Parents' classes of the Sunday School. This, in order to acquaint the people with the doctrine underlying our work, to give them the theories of the science of genealogy and to instruct them in Temple work.

2nd. Lessons to be given each week in committee meetings for the purpose of instructing committee members so that all will be more efficient and thereby be able to do more good. Be sure and give the lessons assigned always, and at the time scheduled.

The lessons for delivery in Sunday School classes are taken from "Lessons in Genealogy" prepared by the Church authorities which is really our only text book. The committee lessons are

prepared by the Stake Committee and distributed each month. Any ward committees failing to receive the lessons will please confer with Sister Margaret P. Bingham, phone 2874J, and she will see that you get them.

TEACHERS:—We suggest that you get the very best teachers you have in the wards to conduct the lesson work so that yourselves and all concerned may get the most out of it and what should be gotten out of it. If you haven't those teachers in your committees, then please confer with your Bishops and get them. This for greater efficiency and to promote a greater interest and to make better progress.

Remember, whatever you do, get first-class teachers. See that the lessons are properly prepared and delivered, and not read in the classes.

TEMPLE EXCURSIONS:—There are two classes of Temple Excursions, viz.: senior, (elder people) for endowments, and junior, (young people) for baptisms, and we request a careful consideration and adherence to the following:

1st. Please see that every one has a proper recommend.

Recommends are good for six months only.

2nd. Consult the Bishop as to who may perform ordinance work. Follow the Bishop's instructions in these matters.

3rd. Collect all temple donations and hand the same in with a list of the donors by ward units at the door of the Temple.

4th. See that everyone has proper clothing for ordinance work, clean, white, and a proper fit. We suggest that everyone get suits of their own. Consult with Sister Elnora R. Wintle, phone 2363J, about clothing.

5th. Please instruct that all your Temple record sheets be forwarded after work is done to the Weber Stake genealogical committee. We desire to record the work, and when done we will distribute the sheets to the Ward committees. Just insert the name of the Ward and Stake on your Temple sheets and we will do the rest. About Temple sheets or records of work done, confer with Brother S. Vern Hobson, phone 3517.

6th. In endowment work use new form sheets only and the Ward committees should see that each one has a proper record sheet properly made out. Each person doing such work must have his own record sheet and must file before the Temple recorders, personally, and deliver the same before leaving the recording rooms. Again we ask that these record sheets be left at the Temple with instructions to forward to the Weber Stake genealogical committee. Remember, one record on each sheet.**

**The "new form" sheets here mentioned has reference to a small form supplied by the Salt Lake and Logan Temples to all who conduct excursions to the temple.

7th. Writing on all Temple record sheets should be in ink and plainly written. Full names should be given and the record made complete in every detail.

8th. The Stake committee has all kinds of Temple sheets, including those used for sealings and adoptions, and will furnish them on application. Consult Brother S. Vern Hobson, phone 3517, and he will supply you.

9th. Please do not fail to get your full quoto for every excursion, and no more. Should it appear that you might be going to fail in so doing, or if you have more applications than your quoto, give the information to Sister Elnora R. Wintle, phone 2636J, at once or in good time before the excursion so that she can equalize matters throughout the Stake. This, for orderly procedure.

Baptismal Excursions:—The Ward committees must not select the young people for baptismal excursions. When a call is made for young people for these excursions, please notify the Bishop and ask him to select and call them and appoint a meeting to instruct them. The committee can and should aid the Bishop as he may direct in this matter. And under the Bishop's direction see that they have a proper chaperone. No company of young people should be permitted to go without a proper chaperone to look after them.

Instructions to Young People:—We realize much harm can come to the young people if this work is not properly done, just, as much good can be realized if it is properly done. And while proper chaperonage is, we believe necessary to this end, we must not lose sight of the necessity of proper instructions also all along the way. We recommend that they be impressed with their duties in the preparation of mind and body if they would receive a blessing and a sense of satisfaction out of this mission. That they be impressed with the sacredness of the work and of the place to which they go. They must be strictly honest and clean and keep themselves free from the very appearance of evil; that they learn the "Mormon" creed. "mind your own business," and avoid unpleasantness; that they may be impressed with the power and importance of the mission of Elijah—the mercies of God our Father in the doctrine of salvation for the dead—the wonderful justice of God in it—the reasonableness and soundness of the Gospel by reason of it—the privileges we enjoy through it—the duties we owe to those on the "other side" in this connection—the comfort, safety, and hope it insures in our lives—the glorious reward it offers and the sorrow and condemnation that comes if we treat it lightly and disregard it; that they be impressed with the fact that 'obedience' is heaven's first law, and that order grows out of it. They must not attempt to go any-

where or do anything without permission while on this mission. If they cannot subscribe to rules of proper conduct, they cannot have this privilege.

RECORD SHEETS FOR BAPTISM:—The name of one proxy only, should go on a record sheet. Use the old style sheets only for this work. When there is a change of heir, write the name of that heir in red ink in the centre of the sheet on the line immediately following the previous record of the dead.*

Please see that these record sheets are complete in every detail, including the names of the proxies and that they are delivered to the Stake committee not later than the fifth day prior to the date of the excursion. This, because they must be in the Temple for the use of the Temple recorders three days before the excursion, and the Stake committee desires one day to go over them and correct them if necessary in order to avoid possible disappointment and unpleasantness. In baptismal work, the record sheets must be made up all of males or of females, as the case may be, the boys being baptized for males and the girls for females.

The age limits for young people to do this work as fixed by the Stake Presidency is over 14 and under 21 years. The clothing to be worn by those doing baptismal work, must be clean, white, and sufficiently heavy to cover the body when wet, made preferably of heavy white outing flannel.

TEMPLE RECORDS:—The most important phase of our work relates to the salvation of the dead, and the one thing in this connection is a proper Temple record. We hope all will realize this fact. Let's pull together to this end for all. Consult Sister Elnora R. Wintle, phone 2636J, about help and instructions in this work of making Temple records.

WARD SECRETARIES:—Minutes: It is desired that each committee have a secretary to keep a faithful record of all that is done by the committee in the Ward. We recommend in this connection that the secretary preface the minute book and the historical record with a brief history of the genealogical movement in the Ward. The Bishops and the Ward clerks and those who have formerly had charge of this work can, from the Ward records and from memory, give you the dates, etc. In many of the Wards the older members of the Relief Society will undoubtedly be able to give you valuable data relative to the early genealogical history. Attend to this without delay, so that your records may be complete.

ROLLS: Please keep a faithful roll, showing the attendance of

*This "change of heir" indicates that there is a change in family, thus allowing for more than one family on a sheet—this in the interest of economy of sheets.

officers and members of the committee at all regular meetings, and at all special meetings give credit of attendance in the minutes of the meeting. If any member has a legitimate reason for absence, such as sickness or absence from the Ward or city, that should be noted; but no one should be excused nor should the record so show, except for the above reasons or in case the member is engaged in committee work.

STATISTICS AND REPORTS:—Whenever statistics and reports are requested by a certain date, please be prompt always, or else you will throw out of gear all of the Stake committee work; and please make your reports in full and in ink, so that we can file them away for future reference. Keep copies of all reports.

GENERAL CORRESPONDENCE:—No correspondence of a general nature, naturally belonging to the Stake committee, should be carried on by the Ward committees. But if you have anything of this nature kindly confer with the secretary of the Stake committee and follow his directions; this to avoid confusion.

FAMILY RECORDS:—Are you ready for the slogan—"A family record in every home," We hope you are. Push this work with all vigor. If we can get the people interested in a record for the living, we believe that their interest in a record of the dead will naturally follow. Elder John A. Widtsoe says, "We should get in the habit of faithfully keeping a family record, for it is the stone upon which the fireplace is built.

CONCLUSION:—Finally, brethren and sisters, be constant, faithful and prompt in this mission, and let us seek diligently to turn the hearts of the children to their fathers (Doc. and Cov. Sec. 98) in one united effort throughout the Weber Stake. If the Stake committee can serve you, please call.

With a sincere desire for your help and co-operation, and with unwavering confidence and faith in our great mission, and a fervent prayer to God for His Spirit to sustain us and to guide us and to bless us that we may all unite in putting forth a mighty effort in the salvation of our dead to final success in accordance with the will of your Father, we are

Yours in the cause of redemption,
WEBER STAKE GENEALOGICAL COMMITTEE.

Approved:
WEBER STAKE PRESIDENCY,
By George E. Browning,
November 8, 1921.

MURDOCK FAMILY

Compiled by Annie Lynch.

The name Murdock is of Gaelic origin and signifies admiral, sea leader, or sea power.

The Murdock coat of arms is Argent, two ravens hanging paleways (sable) transfixed with an arrow through their heads fessways. The family motto is Omnia Pro Bono. (All things for the good.) The crest is a raven rising, shot by an arrow through the breast. The coat of arms was registered by Murdock of Camlodden in 1672 and has never been reduced.

Murdock or Murdoch is the Scotch way of spelling the surname. In England and America it is variously spelled Murdow, Murdough and Murdock. For centuries the name has been common in Scotland, especially Ayrshire. John Murdoch, born in Ayr, in 1747, and died in 1842, was a distinguished writer and friend of Robert Burns. Another famous Scotch writer was Patrick Murdock, a native of Durnfries. He was educated at Edinburgh and died in 1774. Perhaps the best known member of the family was William Murdock the inventor of coal-gas lighting. He was the second son of John Murdoch, a mill-wright at Bellow Mill, near Old Cummock and was born 21 Aug., 1754, and died in 1839.

His father and grandfather were gunners in the Royal Artillery. After his removal to England he spelled his name with a k instead of h.

Reverend Alexander Murdock is canon of Edinburgh since 1883 and rector of All Saints Church, Edinburgh since 1867.

As early as 1150 branches of this family were found in England. Henry Murdac, who died in 1153, was a famous Archbishop of York and belonged to a prominent Yorkshire family. He was enthroned at York, 25 Jan., 1851. He joined the Cistercian order of monks at Clairvaux.

The second Duke of Albany was Murdac or Murdoch.

Robert Murdock[1] was born 1665 (probable son of Jackson of Sterlingshire, Scotland). He was married in Roxbury 28 Apr., 1692 to Hannah, daughter of Thomas and Mary Steadman of Cambridge, Mass. She was born in Brookline in 1667 and died 17 Aug., 1727. He married for second wife, Abigail. He settled first in Roxbury then in 1703 went to Newton where he died, Apr., 1754.

Children:

i. Hannah,[2] b. 22 Jan., 1693 in Roxbury.
1. ii. Lieut. Robert, b. 11 Feb., 1694 or 5 in Roxbury.
2. iii. John, b. 25 Mar., 1696 in Roxbury; d. Mar., 1774.

3. iv. Samuel, b. 24 May, 1698 in Roxbury; d. 1796.
4. v. Benjamin, b. 4 May, 1700 in Roxbury.
5. vi. Hannah, b. 22 May, 1705 in Newton.

1. Robert Murdock[2] *(Robert[1])* was born in Roxbury 11 Feb., 1694 or 1695. He married 5 Nov., 1719 Abigail, daughter of Samuel and Deliverance Hyde. He purchased in 1754 his father's homestead of 120 acres for £1500 where he died 11 Sept., 1762. His will probated in 1762 appoints wife Abigail and son Joshua executors. He was selectman for Newton for nine years and representative for two years.

Children:

6. i. Joshua,[2] b. 31 Dec., 1721 in Newton.
   ii. Hannah, b. 22 May, 1725 in Newton.
7. iii. Samuel, b. 28 May, 1726 in Newton; d. 15 Oct., 1749.
8. iv. Elizabeth, b. 27 May, 1731 in Newton; d. 19 Aug., 1769.

2. John Murdock[2] *(Robert[1])* was born in Roxbury 25 Mar., 1696 and died 10 Mar., 1744 in Newton. In 1721, he bought 22 acres of land in Newton from William Hyde for £200. The History of Newton gives him a wife, Sarah—who was born in 1703 and died 1779. It is probable that he had two wives and was the John Murdock who married Sarah Reed of Mendon 12 Apr., 1727 and that she died in 1779.

Children:

   i. Hannah,[3] b. 17 July, 1723 in Newton; d. young.
   ii. Alice.
   iii. Abiel, b. 21 Feb., 1725 in Newton; d. young.
9. iv. John, b. 24 Dec., 1727 in Newton.
   v. Ephraim, b. 18 Apr., 1729 in Newton; d. young.
10. vi. Amos, b. 7 Aug., 1730 in Newton.
   vii. Elisha, b. 25 Aug., 1732 in Newton; d. 3 Aug., 1749.
11. viii. Hannah, b. 9 July, 1734 in Newton.
12. ix. Aaron, b. 28 Aug., 1735 in Newton.
13. x. Ephraim, b. 19 Mar., 1737 in Newton.
14. xi. James, b. 15 Mar., 1738 in Newton.
15. xii. Robert, b. 17 Sept., 1739 in Newton.
   xiii. Sarah, b. 17 Sept., 1741 in Newton.
   xiv. Hannah, b. 17 Feb., 1743 in Newton.*

*Last two children given in History of Newton. I question if they belong here.

16. xv. Abiel, b. 21 Feb., 1744 in Newton.

3. Samuel Murdock[2] *(Robert[1])* was born in Roxbury 24 Mar., 1698. He married 3 June, 1725, Submit Throop of

Lebanon, Connecticut. He died 17 June 1769 and is buried in the Windham Centre Cemetery.

Children:

17. i. HANNAH,[3] b. 15 Aug., 1728 in Windham, Conn.
18. ii. WILLIAM, b. 26 July, 1728 in Windham, Conn.
18. iii. SAMUEL, b. 27 Aug., 1729 in Windham, Conn.
19. iv. JONATHAN, b. 19 Feb., 1733 in Windham, Conn.
20. v. SUBMIT, b. 13 Nov., 1736 in Windham, Conn.
21. vi. WILLIAM, b. 2 Jan., 1739 in Windham, Conn.
22. vii. DANIEL, b. 24 Feb., 1742 in Windham, Conn.; d. 3 Jan., 1789.
23. viii. LYDIA, b. 29 June, 1745 in Windham, Conn.
24. xi. ELIPHALET, b. 5 Oct., 1748 in Windham, Conn.
x. EUNICE, b. 29 Jan., 1751 in Windham, Conn.; d. 2 Feb., 1752.

From Hartford Records, will of Samuel Murdock, dated 23 Dec., 1767, mentions wife, Submit, and children, Samuel, Jonathan, William, Daniel, Hannah, Submit, Lydia and Eliphalet. He gives to son Eliphalet, 150 acres of land and buildings where I now live; to son Samuel, S. E. on Moses Hebard; N. W. to son Daniel; to son William, land adjoining Samuel Webb and negro girl, Phyllis, value £20.
Inventory £625-1-2. DANIEL THROOP, Executor.

4. BENJAMIN MURDOCK[4] *(Robert[1])* was born in Roxbury 4 May, 1700. He married 9 Dec., 1725, Mary Hyde of Newton. He settled about 1733 in Uxbridge, Worcester Co. His will was dated 6 Dec., 1743 in Uxbridge and probated 10 May, 1747 at Worcester.

Children:

25. i. JOHN, b. 9 Jan., 1727 in Newton.
26. ii. BENJAMIN, b. 28 Sept., 1729 in Newton.
26. iii. MARY, b. 19 June, 1731 in Newton.
26. iv. ABIGAIL, b. 11 Sept., 1733 in Newton.
v. HANNAH, b. 1734 in Uxbridge; d. 19 Aug., 1734.
27. vi. BENJAMIN, b. 31 Mar., 1736 in Uxbridge; d. 1776.
vii. MARY, b. 3 Jan., 1743 in Uxbridge.

5. HANNAH MURDOCK[2] *(Robert[1])* was born in Newton 22 May, 1705 and married 14 Nov., 1729, Nehemiah, son of Samuel and Deliverance Hyde of Newton. He was born Oct., 1704 and died 21 Mar., 1736, Inventory of estate £1,987,14s. Widow Hannah, administrator.

Children:

i. LYDIA,[3] b. 2 Nov., 1729 in Newton; m. 1754 Rich. Truesdale.
ii. SAMUEL, b. 8 Oct., 1731 in Newton; d. 1790; m. Mary King

of Cambridge and had Mary, b. 5 Jan., 1767; Fanny, 26 Sept., 1772; Samuel 20 Sept., 1774; James, 24 Oct., 1780 and Abigail 16 Aug., 1784.

iii. ANN, b. 24 July, 1734 in Newton; m. 1754 William Chamberlain.

6. JOSHUA MURDOCK[3] *(Robert,[2] Robert[1])* was born in Newton 31 Dec., 1721 and died 3 July, 1797. He married 1 Mar., 1745, Esther Child of Brookline, who died 30 Mar., 1755. He married (2) 17 June, 1756, Esther Greenwood. He was selectman for Newton for two years and a sergeant in the Revolution.

Children of first wife:

29. i. ABIGAIL,[4] b. 18 Sept., 1746 in Newton.
30. ii. WILLIAM, b. 14 Jan., 1748 in Newton.
31. iii. ANN, b. 25 Apr., 1749 in Newton.
iv. ELIZABETH, b. 14 Sept., 1750 in Newton; died young.
32. v. SAMUEL, b. 4 Mar., 1752 in Newton.
33. vi. JOSHUA, b. 15 Oct., 1753 in Newton.

Children of second wife:

34. i. ELISHA, b. 19 Feb., 1757 in Newton.
35. ii. JONATHAN, b. 17 May, 1759 in Newton.
36. iii. ESTHER, b. 28 Apr., 1761 in Newton.
37. iv. ROBERT, b. 30 Nov., 1763 in Newton.
38. v. PHEBE, b. 5 Dec., 1765 in Newton.
39. vi. NATHANIEL, b. 16 Mar., 1768 in Newton.
40. vii. ARTEMAS, b. 2 Feb., 1771 in Newton.
viii. ASA, b. 31 Dec., 1772 in Newton; d. 5 July, 1773.
ix. LUCY JANE.
x. JOANNA.

Newton Land Records,
22 Apr., 1811.

Joshua Murdock Estate.

Samuel Fisk of Weston, bought of Elisha, Lucy Jane, Joanna, Robert and Mary Murdock, (his wife) Samuel and Esther Ward, all of Newton, Nathan and Phebe Bond of Sudbury, Artemas and Sally Murdock of Watertown, Nathaniel and Lydia of Watertown, William of Westminster, Anna Woodward, Joshua M. and Mindwell Murdock of Hubbardston, Eli Pratt of Sturbridge and James Murdock of Newton 230 acres part of estate of Joshua Murdock.

7. SAMUEL MURDOCK[3] *(Robert,[2] Robert[1])* was born in Newton 28 May, 1726 and died 15 Oct., 1749. He is probably the Samuel Murdock who married Hannah Woodward 20 Aug., 1749.

8. Elizabeth Murdock[3] *(Robert,[2] Robert[1])* was born in Newton 27 May, 1731 and died 19 Aug., 1769. She married 20 Dec., 1750, Jeremiah, son of Captain Noah and Thankful Fuller Wiswall. He was born 27 Oct., 1725 and died 26 Jan., 1809. He was captain of the East Company of Infantry at the commencement of the Revolution and was at the Battle of Concord and of Dorchester Heights. He married (2) Hannah Marean who died Nov., 1811.

Children:

i. Samuel, b. 15 Nov., 1751 in Newton; d. Feb., 1815.
ii. Elizabeth, b. 20 Mar., 1753 in Newton; m. 1774 Captain Edmund Trowbridge in Newton.
iii. Thankful, b. 3 June, 1756; m. 1778, Aaron Richards.
iv. Abigail, b. in Newton; m. 1782, John Hyde.
v. Jeremiah, b. 23 Aug., 1760 in Newton; d. 1836; m. Sarah Craft and had Joseph, b. 2 Dec., 1786; Artemas, 15 Sept., 1788; Elisha, 19 May, 1791; Jesse, 2 Dec., 1793; William, 11 Mar., 1796; Ebenezer C., 28 Apr., 1799; he had by second wife Polly, Sarah C., 6 Mar., 1810; Jeremiah, 26 July, 1812; Samuel, 30 Mar., 1814; Ebenezer, 11 Jan., 1816.
vi. Esther, b. 15 Aug., 1771 in Newton; m. 1789 Solomon Curtis.
vii. Thomas, b. 5 Jan., 1775 in Newton; m. 1803 Elizabeth Trowbridge.
viii. Enoch, b. 9 Feb., 1777 in Newton; m. Lucretia Jackson.
ix. Noah, b. 18 Dec., 1779 in Newton; m. Elizabeth Stone.
x. Hannah, b. 18 Dec., 1779 in Newton.

9. John Murdock[3] *(John,[2] Robert[1])* was born 24 Dec., 1727 and died 2 July, 1806. He removed to Uxbridge and married 24 Jan., 1750, Bethiah, daughter of Caleb and Temperance Fuller. She was born 13 Nov., 1734 and died 3 Mar., 1804.

Children:

41. i. Samuel, b. 17 Mar., 1752 in Uxbridge.
ii. John, b. 14 Nov., 1753 in Uxbridge; d. 20 Mar., 1799.
42. iii. Elisha, b. 25 Nov,, 1755 in Uxbridge.
43. iv. Benjamin, 1757 in Uxbridge; d. in Townsend, Vt.
44. v. Caleb, b. 6 Sept., 1759 in Uxbridge; d. 1810.
45. vi. Jesse, b. 13 Sept., 1762 in Uxbridge.
46. vii. Mary, b. 15 June, 1764 in Uxbridge.
47. viii. Ann, b. 23 July, 1767 in Uxbridge.

John Murdock's will dated at Uxbridge 24 Mar., 1804 and proved at Worcester 22 July, 1806 mentions Benjamin Caleb, John, Elisha, Samuel and Mary Thayer. Note: History of Temple, Mass places John No. 9 as son of Benjamin.

10. Amos Murdock[3] *(John,[2] Robert[1])* was born in Newton 7 Aug., 1730 and married 21 Oct., 1751, Sybil, daughter of John and Lydia Flint. He moved to Windham, Connecticut.

Children:

48. i. Ariel, b. Windham, Conn.; d. 1803.
ii. Elisha Wade, b. 31 Aug., 1754 in Mansfield.
iii. Jonathan, b. 9 Oct., 1757 in Mansfield.

11. Hannah Murdock[3] *(John,[2] Robert[1])* was born in Newton 9 July, 1734 and died 8 Aug., 1870 in Windham, Conn. She married 1 Nov., 1769, William, son of Joseph and Elizabeth Allen Warner. He was born in Windham, 7 Apr., 1729 and died 10 Aug., 1799.

Child:

i. Lydia,[4] b. 4 Aug., 1770 in Windham.

12. Aaron Murdock[3] *(John,[2] Robert[1])* was born in Newton 28 Aug., 1735. He married 23 May, 1759. Lydia, daughter of Deacon Ephraim and Lydia (Snow) Ward of Newton. She was born 20 May, 1738. He removed to Cambridge.

Children born in Cambridge:

i. Samuel, b. 29 Mar., 1761.
ii. Lois, b. 17 Mar., 1763.
49. iii. Caty, b. 2 May, 1765.
iv. Joseph, b. 14 Mar., 1767.

13. Deacon Ephraim Murdock[3] *(John,[2] Robert[1])* was born in Newton, 19 Mar., 1737. He married (1) in 1761 Sarah Sever, (2) Charity Davis. He settled in Roxbury.

Child of second wife:

i. William, b. 1777 in Roxburg.

14. James Murdock[3] *(John,[2] Robert[1])* was born 15 Mar., 1738 and died 26 Feb., 1813. He married 10 Oct., 1765. Deborah, daughter of Jonathan and Deborah Spring Williams of Newton. She was born 20 July, 1738 and died 15 Aug., 1809 in Winchendon.

Children born in Winchendon:

50. i. James,[4] b. 24 Aug., 1766.
51. ii. Deborah, b. 4 Oct., 1768.
iii. Patty, b. 11 June, 1770.
52. iv. Ephraim, b. 26 Jan., 1772.

15. Robert Murdock[3] *(John,[2] Robert[1])* was born in Newton 1 Sept., 1739 and died 1 Oct., 1819. He married 21 Apr., 1768, Margaret, daughter of Joseph and Margaret Cheney of Newton. She was born 10 Mar., 1742 and died 11 Mar., 1826. He was a soldier in the Revolution in Captain William Marean's Company, Colonel Doolittle's Regiment at Lexington 19 Apr., 1775. Removed to Hubbardston.

Children:

53. i. Margaret,[4] b. 1768.
ii. Ebenezer, b. 1771.
54. iii. Robert, b. 31 Aug., 1772; d. 27 Apr., 1852.
iv. Sarah, b. 14 Nov., 1779 in Hubbardston; d. 24 Sept., 1798.
55. v. Hannah, b. 8 July, 1782 in Hubbardston.

15a. Hannah Murdock[3] *(John,[2] Robert[1])* was born in Newton 21 Feb., 1744 and married 17 Mar., 1768, Nathaniel Sparhawk of Cambridge.

16. Abiel Murdock[3] *(John,[2] Robert[1])* was born in Newton 21 Feb., 1744 and died 28 Jan., 1834. He married Rebecca Watson.

Children:

56. i. Edward.[4]
57. ii. Baxter, b. 2 Nov., 1791 in Hubbardston.

(To be continued.)

ENGLISH PARISH REGISTERS.

By the Rev. R. F. Bale, M. A. in Bucks (England) Standard.

II.

To come back to history, after Mary's death Elizabeth reissued the injunction of Henry the Eighth and Edward the Sixth in the same form as before, except that the defaulting penalty of 3s. 4ds. was to be divided between the poor and the repair of the church. It was during her reign that Parliament first tried to pass legislation to enforce accurate registration; both in 1563 and again in 1590 bills were brought in dealing with the matter. The first was the more important. It proposed to erect a central office of registration of all church books in each diocese. The bill, which was of an elaborate character, tried to impose the hated fees on baptism and burial, which were to be paid to the church wardens, and by them to be transmitted to the diocesan registry; the introduction of the fees, however, which were to pay the ex-

penses of the bill, was the means of wrecking it, for the clergy opposed it to a man, and it was allowed to drop. A like fate befell Lord Burghley's bill in 1590, which substituted the unit of the county for that of the diocese. The way had, however, been prepared for a method of general registration, which came in, not by Act of Parliament, but by a Constitution issued in 1597 by the Convocation of Canterbury and approved by Elizabeth under the Great Seal. The important points of this Constitution were as follows—henceforth the registers were to be kept on parchment, and all the old lists, dating from Cromwell's time, were to be copied on to parchment also, they having generally been kept in paper books.

It will be found that the great majority of our registers are, for the first thirty years or so, merely transcripts; this is evident when it is noticed that all the entries of the first thirty years or so are all in one hand. That is to say, the incumbent somewhere about 1597 copied out all his old lists in the paper books started in Cromwell's time into a new vellum book, which, in consequence is really between thirty and forty years later than the earliest date under which it starts to record entries. In the majority of cases, no doubt, the incumbent did the transcribing himself, but it is pleasant to record, in these days of the emancipation of women, and of their entry into work hitherto the close preserve of the male sex, that at least in one case this transcribing of the old paper register was handed over by the incumbent to a lady parishioner. In the register of Peterborough parish church is the following entry, dated August, 1564: "Sarah Stowkes, the daughter of Henry Stowkes, was christened the tenth day, who afterwards in the yeare our Lord God 1599 did coppye this register book with her own hands, then being the wife of John Lansdune." The other requirement of the Constitution was all the entries of the previous week were to be read out by the minister openly on Sunday, after mattins or evensong, and then signed by the minister and churchwardens. A copy was to be sent yearly at Easter by the churchwardens to the diocesan registry, and was to be preserved among the episcopal archives. This is the origin of what are known as the "Bishop's Transcripts."

A few words may be said in passing about these interesting documents, which, in some cases, are of great value. They were generally badly kept, and unfortunately very few parishes ever troubled to send them in. Worst of all the episcopal officials vied with the parochial authorities in neglecting this order, and in some dioceses 70 per cent of the parishes never troubled to send in their copies, and no steps were taken to compel them to do so. Certain parishes, which were "peculiars" attached to some special ecclesiastical jurisdictions, and which were outside

of the control of the bishop, did, however, keep and send in their transcripts. Both at Southwall Minster and among the muniments of the Dennebad Chapter of Lichfield there are many transcripts of the various decanal and capitular peculiars of these foundations. But on the whole Mr. Chester Waters was well justified when he wrote of the transcripts that "they present a lamentable picture of episcopal negligence, parochial parsimony, and official rapacity."

A mandate somewhat similar to the Constitution of 1597 was issued in 1603 at the beginning of James the First's reign. The chief differences were that books were to be kept in "one sure coffer with three locks and keys," to be held by the vicar and churchwardens respectively, and that the order for the public weekly reading after service on Sunday was omitted. There is still kept in the old vestry of Newport Pagnell church an old oak chest with three locks and keys, which may have been provided at this time. Whether it is a "sure" one is open to doubt, for it would stand neither fire nor crowbar. However, it still has its three locks and keys, and cannot be opened except by the vicar and churchwardens each in the presence of the others. As to the direction to read the lists weekly— it was only in force from 1597 to 1603, and, as far as is known, there is no memorandum extant in any known register to show that it was obeyed.

Nothing further occurs now until the Civil War. From 1642 to 1649 many registers bear signs of the awful conflict which raged over the length and breadth of the country; the County of Buckingham, which took such a large share in the struggle. had many incidents happen within its borders which are recorded in the registers. The registers of many parishes within ten miles' radius of Newport record the burials of soldiers who died on campaign. As examples, may be mentioned the record of the burial of two soldiers of the Parliament at Moulsoe. Newport has the following entry:—"Joseph Barnson, a soldier in the Earl of Essex Regiment, buried Jan. 23rd, 1645." The death of a soldier, who had been wounded at Edgehill, is entered in the register of Little Brickhill on Nov. 30th, 1642. Although it has no connection with the Civil War, the mention of Little Brickhill affords the opportunity of mentioning the very interesting nature of the register of that parish. Little Brickhill being on the main road from London, many strangers who died on a journey were buried there. It was also at one time an Assize town for the county, and the register has the records of the burial of executed criminals. But the most interesting entry of all is the truly horrible note, "Cecely Reves, was buried the same day, burned." This burning took place probably between 1651 and 1620, which was the period during which Brickhill served as an

Assize town. Burning, as a punishment, was fairly common in England, not only for murder of a husband, but even for a minor crime, such as coining, for which a woman was burned in 1721. It is believed that the last case in England occurred as late as 1784, when one Mary Bayley was burned at Portsmouth for the murder of her husband. It was not till 1790 that hanging was substituted for burning in these cases.

With the execution of Charles the First and the ousting of the loyal clergy from their livings the registers came into the custody of the intruded Dissenting preachers. So badly did they keep them that the aid of Parliament was invoked, and in 1653 an Act was passed which gave the registers into the custody of lay parochial officials. Many registers record this. In the first page of the register of Aston Clinton the names of those chosen for the duty are given, and the fact of their having been approved and sworn in by the local Justice of the Peace. The custody of the registers was not, however, given up in every case. There were originally two churches in Stony Stratford, one serving the west side and the other serving the east side of the main street. The west side register was handed over in due form as the law directed, but on the east side the parish clerk, John Godfree, still kept them as before. His indignation is expressed in some verses that he wrote in his east side register:

> "So far goeth this register book for both sides,
> But an Act of Parliament doth divides;
> Wherefore they a new register book doth make,
> And chose another man, the same to undertake,
> Thus, I from this labour on the west side cease,
> And proceed on the east side, in love and peace."

Mr. Ratcliffe suggests that Godfree was able to continue his work, in spite of the Act, partly owing to the weakness of the Puritan influence in Stony Stratford and partly owing to the fact that he was a man of great determination. At any rate he continued to do so until his death in 1660, when he was succeeded in the work by his son, Thomas Godfree. One result of this Act was civil marriage, which was performed by the magistrate, the banns being called sometimes in church, sometimes in the market place. A case is mentioned in the Hanslope register of banns being called in Olney market place one Sunday, in Northampton market place the two following Sundays, and the marriage of the happy pair by the Mayor of Northampton, whose name is given. During the Commonwealth the Newport register always gives the name of the magistrate who performed the ceremony. There were several who undertook the duty. Brett Norton, Esq., Simon Bennit, Esq., Mr. William Foskitt, Mr. Henry Whit-

bread, Mr. William Hartley, and Mr. Thomas White, all Justices of the Peace for Bucks, are mentioned. Both Hartley and White were Newport men, the latter lived at Caldecote, and married Miss Elizabeth Bolton, of London, April 2, 1657. During this period many registers have very few entries. In the Newport register, for instance, there are no deaths entered betwen 1645 and 1653, and in the following years till the Restoration there are very low. Another instance is Maids Moreton where, after the Restoration, the Vicar tried to fill in the gaps. In the course of a very long entry, which must be abridged, he writes, speaking of the general destruction of churches by Puritans, " . . . churches, whilst the Parliament pretended reformation, were everywhere robbed and ruined by the rebels. Col. Purefoy (a Parliamentarian) carried away what he could, and, among other things, the register was hid; and for that cause is not absolutely perfect for divers years, though I have used my best intelligence to record as many particulars as I could come by." What was possible in the case of a small village the size of Maids Moreton would be beyond the memory of any man in a town the size of Newport.

The return of Charles the Second from his wanderings is mentioned in many registers. Some were more adulatory than sincere. William Henchman, who had been intruded into the living of Barton Seagrave, Northants, on the return of the King, hoping, it must be assumed, that an outburst of loyalty might secure his continuance in the living to which he had been appointed by the rebels, wrote the following: "Memorandum in perpetuum. King Charles ye Second (after twelve years' exile) was (by a miracle of mercy) restored to his three kingdoms (his undoubted right) May 29, 1660, Soli Deo gloria. W. H." One can imagine the cynical smile of the lover of Louise de Kerouaille and Nell Gwyn could he ever have had the opportunity of reading such an effusion. The registers now went back again into the custody of the clergy, and they had plenty of entries to make during the next few years. In 1665, the "annus mirabilis," occurred the Great Plague, which soon spread from London to the provinces. Few towns on the main roads were unaffected. The scourge, which did not reach Newport till 1666, is recorded to have been brought in a parcel of tailor's patterns. To give some idea of its virulence, the number of burials in 1665 amounted to 37, which is about the average for that period. In 1665 the deaths in Newport were 697; the worst month was July, when 257 burials are recorded. And there is an interesting confirmation of the shrinkage of the population of Newport in a contemporary writer. In Pepys' Diary, under the date June 8, 1668, there is the following entry: "At night to Newport Pagnell; and there is a good pleasant coun-

try town, but few people in it." Apparently the population had been reduced to a thousand or less.

The next landmark in the history of the registers is that of the Act of 1680, which compelled interment in woollen. In most registers the affidavit can be found that this was complied with. The Vicar of Helmdon, Northants, was evidently a somewhat facetious character. Under the date December 7, 1682, he entered the following: "Frances Pickeings, widow of the parish of Helmdon, was then let down into her grave made in the churchyard of the village aforesaid. Let the Beadle take notice that within eight days after the funeral obsequies of Frances Pickeings affidavit was brought from a neighboring minister that the aforesaid Frances Pickeings was shrouded only in a winding sheet made of the fleece of good fat mutton."

Several other Acts were passed but none of any importance till 1753, when Lord Hardwick's Act compelled a special form for entry of banns and marriage to be used. This was passed to do away with the run-away matches which were then so common. At last Rose's Act was passed in 1812, which put the whole subject of registration on a sure basis.

In the nature of the case, with such a vast mass of material to select from, and such a wide field to cover, an article such as this must perforce appear diffuse. But the labor will not have been wasted if it awakens in anyone an interest in these too-often neglected records of the past. Perhaps the thought may come—After all, what is the value of this old world knowledge? It only gives occupation to those whose interests lie in things archæological. Probably to the keenest searcher of the history of the past there comes at times that feeling. He feels there is a painful side to his work—the risk that amid the chaos of paper slips he may lose his own self, while the age he lives in calls for men who can do more than decipher old handwriting, write notes on slips of paper, and read proof sheets. In the midst of all such work comes the question—Is not more accomplished by the man who ploughs the field, who descends the mine, who builds a bridge, who helps a degenerate back to the right path—do not they do more work for God and man than he who proposes to transcribe another volume of ancient history, thus adding to the hundredweights which already bind the present in slavery to the past? And the answer must be, No! it all has its use. It is simply helping to build the great Temple of Knowledge. To build it there is more spade work to be done, and the foundations, though not seen, are as necessary as the building they bear. The present is the sum total of the forces and influences of the past. It may be, that in reconstructing the past, the vision and the strength will come which is needed for building the future.

DEDICATION OF ARIZONA TEMPLE SITE.

By F. T. Pomeroy.

President Heber J. Grant on Monday afternoon, Nov. 28, 1921, at 4:20 p. m., in the presence of upwards of 5,000 members of the Church and visitors, formally dedicated a 20-acres tract adjoining Mesa, as the site for the construction of a temple to be officially known as the "Arizona temple." Sunday night had witnessed the close of the largest and greatest conference, in point of attendance and interest, ever held in Mesa, and Monday was and is recognized as the greatest day in her history—an epochal day that will be appreciated more and more as time goes on.

For months special committees on entertainment, program and grounds, had been appointed and had all matters pertaining to the conference and especially the dedicatory services worked out in detail.

The large crowds in attendance from all over the temple district which embraces the four stakes in Arizona, in western Texas, new Mexico and Old Mexico as well as the California and Mexican missions, were entertained without expense during their stay, and over 100 volunteer homes were not called on. The grounds committee under Bishop Isaac Dana, chairman, had cleared and plowed and leveled the temple grounds and connected their graded streets with Mesa; had prepared a palm-leaf covered grandstand, and had staked and fenced with smooth wire the actual size and site of the temple, and had the actual walls or foundation covered with date palm branches inclosing an area of 123 feet wide and 183½ feet in length, the real size of the temple. The grandstand and seats, to accommodate about 2,000 were placed at the east end of the temple site and faced it.

The program of the exercises had been developed in detail and was a very elaborate affair, made doubly attractive by their very simplicity. This committee was headed by G. C. Spilsbury.

TEMPLE DISTRICT ORGANIZED.

At a meeting of the representatives of the temple district held at the home of President O. S. Stapley Monday morning at 10 a. m., the "Arizona Temple district" was formally organized. The general temple committee was voted to be composed of the presidency of the Maricopa stake and the presidents of the other stakes of Zion in the district, and the presidents of the California mission and of the Merican mission. It was also decided that the actual work on the temple should begin at the very earliest moment that the details should be completed by the architects, who, it was expected, would arrive on the ground before the end of the

year. James W. Lesueur was made president of the temple general committee, and also of the executive temple building committee, which latter consists of James W. Lesueur, Orley S. Stapley, John Cummard, President Andrew Kimball, of St. Joseph stake, John T. Lesueur, the latter being treasurer of the committee, and G. C. Spilsbury as secretary. All matters rightly coming before the committee at this time were disposed of, and the deck was cleared for actual construction.

Those present at this gathering were Presidents Heber J. Grant, Anthony W. Ivins and Rudger Clawson, Joseph W. McMurrin, of the First Council of Seventy and president of the California mission; Rey L. Pratt, president of the Mexican mission, James W. Lesueur, president of the Maricopa stake, with his counselors, O. S. Stapley and John Cummard; and John T. Lesueur and F. T. Pomeroy, of Maricopa stake; President Andrew Kimball of the St. Joseph stake; David K. Udall, president of the St. Johns stake; D. C. Hoyt and Osmer D. Flake of the Snowflake stake and Peter N. Skousan of the Juarez stake.

Long before time for the services to commence the crowd filled the seats provided and ranged themselves on all sides of the stand, filled the automobiles within hearing distance; and still they came. It was estimated before the conclusion of the services upwards of 5,000 people had assembled, representing not only members of the Church but other denominations.

Inside the inclosure of the temple site proper about 600 Sunday school children were assembled, with arms full of white and yellow chrysanthemums, while the line where the walls are to be was strewn with green date palm branches. It was a picture never to be forgotten.

CHILDREN SCATTER FLOWERS.

The exercises commenced promptly at 1:30 p. m., with selections by the high school orchestra band led by Professor Dury. Some of the selections were especially appropriate such as "Rock of Ages," "Nearer My God to Thee," and "Onward Christian Soldiers," and at the invitation of the leader the choir and assemblage joined in voice. Following these numbers, the Second Ward Stringed Orchestra, led by Miss Leona Pomeroy, played a number of pieces. Then the stringed orchestra joined the Sunday school children in the enclosure and accompanied them while they marched around the outer edge of the temple enclosure and strewed the foundation with flowers as they sang in chorus, "Jesus Wants Me For a Sunbeam," "Shine On," and "We Want to See The Temple." During this exercise, which was most beautiful, kodaks were snapping on all sides; there were also, official photographers, and moving picture machines "Pathe's Weekly," filming the scene for the movies.

The speaker's platform, though large was packed with the distinguished Church officials, as well as some state officials, among them, Col. James H. McClintock, state historian, and local brethren and aged sisters. On the table was set a giant bouquet of flowers. President J. W. Lesueur, presided, and following the sons of the children, announced the singing of "Let the Mountains Shout for Joy," by the combined choirs of the stakes, numbering some 300 voices.

PRESIDENT IVINS SPEAKS.

The opening prayer was offered by President Rey L. Pratt, of the Mexican mission. The combined choirs then sang, "Lo, the Mighty God Appearing," after which President Anthony W. Ivins, addressed the assemblage. He gave some of the history of Temple building in the past, especially that of Solomon's temple. He traced the spirit and object of Temple building throughout the ages, and said that in part the services conducted therein had been the same in all ages. He recounted the building of Temples by the Saints at Kirtland and Nauvoo, and the sacrifices and hardships they so nobly endured during their construction. "The dedication of this site," said President Ivins, is almost the smallest part of the work we have to do in building the Temple. The material part of the work comes later. Then comes the sacrifice. These Temples do not come spontaneously, but are the result of our own labor and liberality. We must give back to the Lord a portion of that which he has given to us. You people of the Maricopa stake and this temple district, are not strong in numbers and wealth, but it is our hope that the temple will be finished without delay."

The combined choir then sang, "The Song of the Redeemed," and President Joseph W. McMurrin delivered an eloquent and inspirational address on "The Need of Temples."

A male chorus then sang the Arizona Temple Anthem entitled "Hail The Day," composed by Mrs. Bertha Kleinman, of Mesa, Arizona, and the Religion Class sang the song composed by the Stake Religion Class in honor of the birthday of President Grant, November 22.

Following are the words of "Hail the Day," the temple dedication hymn:

Hail, O hail the day triumphant,
Praise, O praise Jehovah's name!
Lo! for Him a stately Temple
Shall adorn our Mesa plain,
Every voice resound Hosannah!
Old and young, let hearts revere,
That today has crowned the vision,
Of the sainted Pioneer!

Chorus:
Praise, O praise and adoration,
Hail, O hail from shore to shore!
Thou Supreme of all creation,
We will serve Thee evermore!

Thou whose hand hath planted Zion,
Thou wilt hear and Thou wilt bless;
Thou whose smile hath sunned our Eden
In the solemn wilderness,
Consecrate this lowly furrow,
Sanctify this favored sod,
That a bulwark firm and holy
Shall be reared to Thee, our God!

Thou whose bounty spreads the harvest,
Where our fathers blazed the trail,
'Till the wastes of Arizona
Teem with wealth in every vale;
Bless her Leadership and Statehood,
Lift her ensign proud and free,
'Till the might of Thy Redemption
Is proclaimed eternally.

Thou whose peace hath flung dominion
Over all this favored land,
Thou wilt guard these hallowed acres
Where our Temple courts shall stand,
Blend the justice of the nations,
With inspiring Liberty,
'Till in triumph and salvation
All Thy children shall be free.

President Grant's eloquent address and dedicatory prayer followed, after which the combined choir and congregation sang, "The Spirit of God Like a Fire is Burning," and President Andrew Kimball, president of the St. Joseph stake, pronounced the benediction.

DEDICATORY ADDRESS.

President Grant's address was as follows:

"I am very sorry indeed that all this audience is not right out in front so that the voice would carry to all; I regret that there is a slight breeze which blows the voice away.

"I have been profoundly impressed with the very remarkable turnout we have here today for these dedicatory services. I am agreeably surprised that so many of the people have remained here following our conference for these services. I rather expected a thin attendance as we had such a remarkable gathering at our conference, the largest, I understand, in the history of this stake of Zion, and I felt we might have such a falling off here today that I was regretting we did not come down here yesterday

between our meetings and dedicate the ground to be known as the 'Temple grounds of the Arizona Temple.'

"In dedicating this ground here we not only desire to dedicate the limited amount of the ground upon which the temple shall be erected but we desire to dedicate this entire tract of ground as a part of the temple grounds. I hope that the title to the entire 20 acres will always remain in the Church of Jesus Christ of Latter-day Saints. That is, at any future time when residences or other buildings are erected on this 20 acres of ground, I trust that those who occupy those buildings will only hold them under a leasehold and that the title will remain in the Church.

"The Church in Salt Lake City has spent hundreds of thousands of dollars to buy the surrounding property facing the Salt Lake temple so as to preserve that building from having erected on any of the surrounding ground, buildings that would be obnoxious or that would be contrary to the feelings of those that are giving their time and labor without money and without price, to perform ordinances in the Temple in Salt Lake City for those who have died without a knowledge of the gospel.

PROMISE OF ANGEL MORONI.

"I rejoice that a promise made long before the organization of the Church, by the Angel Moroni, to the boy, Joseph Smith, has been fulfilled. This promise was made on the 21st day of September, 1823:

"'Behold, I will reveal unto you the Priesthood by the hand of Elijah, the Prophet, before the coming of the great and dreadful day of the Lord, and he shall plant in the hearts of the children the promise made to the fathers and the hearts of the children shall turn to their fathers. If it were not so the whole earth would be utterly wasted at its coming.'

"God has revealed the priesthood. The hearts of the children have turned to their fathers, for men and women all over the world have spent thousands and tens of thousands of dollars compiling records of their forefathers. I have conversed with men that have spent their time for months and years in compiling these records and I have asked them why they spent their money and their time simply to make a record of their forefathers, and the only answer I have ever had was that there came upon them a burning desire to compile the records and that no expense, no labor seemed to be too great for them to perform in order to compile these records, and almost without exception, after the records are compiled, they have said to me that they lost all interest in those records. Those records are worth their weight in gold to the Latter-day Saints.

"Joseph Smith announced in 1823, nearly one hundred years ago, that the Angel of God delivered to him these words and they have been fulfilled because the hearts of the children have been turned, over all the world, to their fathers, and people have labored year after year in preparing records for you and for me and for other Latter-day Saints who are heirs to those that have died without a knowledge of the gospel, of our own blood, and we can go into these Temples and do their work for them. Millions upon millions of dollars have been expended, by those that know not the gospel and know not the plan of life and salvation, in making records which will be for our benefit and for the benefit of those of our loved ones, of our fathers, that have died without a knowledge of the gospel.

"The glad tidings of the voice out of Heaven bears record to us that he came into the world, even Jesus to be crucified for the world and to bear the sins of the world and to sanctify the world and to cleanse it from all unrighteousness; that through him all might be saved, therefore he saves all except those who are referred to as the Sons of Perdition, who are those that deny the Father and those that deny the Savior after he has been revealed to them.

BAPTISM FOR THE DEAD.

"The gospel of the Lord Jesus Christ reaches back and takes in all that have died without a knowledge of the gospel by baptism for the dead. It is essential to the salvation of those that died without a knowledge of the truth, and no other people, so far as I know, in all the wide world, has any knowledge or any conception of the ordinances of the House of God and the performing of ordinances of baptism for the dead, and other things essential to their salvation.

"It has fallen to my lot to attend funerals in many parts of these United States of America; it has fallen to my lot to attend funeral services away off in Japan and to attend funerals of those not of our faith in Europe and in many parts of the United States, and time after time these words were read:

" 'Else what shall they do that are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?'

"I have asked members of the congregation that have heard that quotation, what it meant and I have as yet to find one single solitary person belonging to the Church where that service has been given that had any conception of it. It has nothing to do with funeral services. It was simply an argument to prove the resurrection when men were denying there was a resurrection. In the days of the Savior, following his crucifixion, they were denying

the resurrection and that argument was given by an apostle and he called upon them and said: 'Else what shall they do that are baptized for the dead, if the dead rise not at all.' They had a form or ordinance for the baptism of the dead and yet they denied the resurrection of the dead. I have read and I have referred to it a number of times, the statement of a great divine, not only a great preacher but one of the great educators of Europe, that Jesus Christ was not a Son of God, and he quoted another great divine and a great educator of Great Britain, to prove his position. We as Latter-day Saints have this absolute testimony of Joseph Smith and Sidney Rigdon:

"'And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives;

"'For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

"'That by him and through him and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

"'And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son, whom the Father loved, and who was in the bosom of the Father, was thrust down from the presence of God and the Son, and was called Perdition.'

TEMPLE WORK GROWING.

"I rejoice that a Temple is to be erected here. I repoice in the spirit of Temple work that is growing upon the Latter-day Saints. It is only a short time ago, a few years ago, that one company passed through the Salt Lake Temple performing ordinances each day and frequently, month after month and year after year, the company that passed through the Temple did not occupy all of the seats that were provided there. There is accommodation in the Salt Lake Temple for 250 persons and quite frequently there were less than 200 people, day after day performing work in the Temple. Today we have in the Salt Lake Temple four companies every day and we have in the Logan Temple frequently three companies daily, so work for the redemption of the dead is going on and a thousand a day and some days as high as 1,200 are being worked for in the single Temple at Salt Lake City, in fulfillment of what I read in your hearing here today of the turning of the hearts of the children to the fathers. If Joseph Smith had given us nothing but this statement from the Angel Moroni, which was made seven years before the organization of the Church, and we had nothing else but the

seventy-sixth section of the Doctrine and Covenants, we would have more than all the other religious people in the world.

"I thank God for this occasion and I pray the Lord to put it into the hearts of the people to contribute of their means for the erection of this Temple and they will be blessed by doing so. Take home the lesson to yourselves that Brother McArthur learned. It is a splendid lesson. I remember when I was a boy of hearing of a lesson of about the same kind, only the man did not give any more than he promised. Brigham Young called upon the people and asked every one that possibly could to donate a cow to be sold to emigrate the people from the Missouri River to the Salt Lake Valley. One brother jumped up and donated one cow and another brother said he would donate a cow. The first brother only had two cows and the second had half a dozen and the first had a larger family to care for than the second. The first man immediately thought to himself: that man could give three cows, half of all he has, and the other three would be more than he needs for his family and I can't get along with one cow so I guess I'll forget to give that cow. After meeting was out and he had gone five or six blocks he decided he would go back on his word because he could not get along with one cow, but he finally stopped short, turned around and said, 'Mr. Devil, shut up or I'll go straight back' to Brother Brigham's office and give him both my cows.' After that he had no more trouble and it was easy to give the one cow.

"There is nothing you shall do and there is nothing I shall do for the advancement of God's Kingdom but what there shall come to you and to me and to every soul that gives of his or her time or money or labor for the advancement of this work, a just reward. God will reward us in this life or in the life to come. All we do for the Lord will bring increased power and strength and ability to train our children in the right path and to lead them in the path that leads to life eternal. The greatest of all the gifts of God to man is life eternal and that is what we are after. I pray that God may grant it to one and all of us and I ask it in the name of Jesus Christ. Amen."

DEDICATORY PRAYER.

The dedicatory prayer offered by President Heber J. Grant was as follows:

"O, God, our Heavenly and Eternal Father, we thy children approach thee upon this auspicious occasion with gratitude in our hearts beyond the ability with which we are endowed to express.

"We thank thee that another Temple is to be dedicated to thy most high and holy name, in which there shall be labors per-

formed by the faithful men and women who have embraced the gospel, the everlasting gospel, the gospel of life and salvation of thy Son Jesus Christ, our Redeemer and Elder Brother, to enter into this temple and perform ordinances for their salvation and for the salvation of those of our beloved ancestors that have died without a knowledge of the gospel. And we thank Thee, O God, that we are permitted to come here on this occasion to dedicate these grounds, a portion of which shall be occupied by a Temple, and we do dedicate and consecrate these twenty acres of ground unto Thy most Holy Name and we pray unto Thee that all those that shall come upon this ground shall feel that they are upon hallowed and consecrated and sanctified ground.

"We pray that there may never be anything here upon these acres that shall in any way grieve thy Holy Spirit but may the spirit of love and peace and kindness and the spirit of the gospel of the Lord Jesus Christ abide in the hearts of those that may reside upon this ground. Particularly wilt thou bless all those that may labor in the Temple that shall be erected upon a portion of this land. We humbly pray that thou wilt bless those who draw the plans and those that have charge of the erection of the building, that Thou wilt bless and inspire them that all that may be done in connection with the erection of the building, the Temple of God, upon this ground, may be done under the inspiration of Thy Spirit.

"We pray that Thou wilt preserve all those that may be engaged in the labor that there may be no accidents but that the Temple may be completed without accident and that there may come joy, peace and satisfaction into the hearts of those that labor upon the Temple.

"We thank Thee, O God, for a testimony that Thou dost live and pray that it may never become darkened and that we may never depart from the truth or break the covenants we have made in the house of God. We pray that as we grow in years and in understanding that we may grow in the light and knowledge of the gospel and in the power and strength and testimony of the same. And above all, Father, we pray that thou wilt help us to live the gospel of Thy Son, Jesus Christ; that those that know not the truth and those that have no knowledge of the divinity of Thy work that has been established on the earth, through Joseph Smith, that they, seeing our devotion and seeing our good deeds and our integrity and love of our fellowmen, may be led to investigate the work of the Lord Jesus Christ. We pray that Thou wilt bless the people in this Temple district and bless their flocks, their herds and their lands that they may produce abundantly and that these people may give freely in substance for

the erection of this Temple, and bless them in all that they may do in righteousness.

"And now, O Father, not wishing to multiply words before Thee, we dedicate our time and our talent unto Thee and we dedicate and consecrate this ground for the erection of the Temple and do it by the authority of the Holy Priesthood of God that has been restored to the earth that we have been partakers of, and we do this in the name of the Lord Jesus Christ, our Redeemer, even so. Amen."

ORIGIN OF WESTERN GEOGRAPHIC NAMES

Associated with the History of the "Mormon" People.

By Andrew Jenson, Assistant Church Historian.

(*Concluded from Vol. XII.*)

Vermillion (Sevier Stake), Sevier County, Utah, is a small settlement on the west bank of the Sevier River, ten miles northast of Richfield. It was first settled in 1874 and nicknamed "Neversweat," but later (Oct. 8, 1876) when a branch of the Church was organized there, the name of Vermillion was chosen on account of its proximity to Vermillion mountain. The name was given to this mountain by President Brigham Young, who on one of his visits to the settlements in Sevier Valley noticed a red mountain towards the west of the little settlement, vermillion being the name of a bright, red color.

Vernal (Uintah Stake), Uintah county, Utah, a prosperous settlement in the Ashley Valley, was first settled in 1879. Vernal (from the Latin vernalis: spring) was so named from the freshness of the vegetation and the salubrious atmosphere of the valley. The word "vernal" is also used with reference to youth, to describe the springtime of life. Vernal is the most important settlement in the Ashley Valley and is the headquarters of the Uintah Stake of Zion. The town was originally called Ashley, because of its location on Ashley's Fork, a stream so named in honor of Wm. H. Ashley, a noted western explorer. The name of the settlement, however, was changed to Vernal Dec. 17, 1893.

Vernon (Tooele Stake), Tooele county, Utah, is a settlement in Rush Valley, dating back to 1862. The settlement was named Vernon in honor of Joseph Vernon who was shot and

killed in 1858 on the creek (while cooking by his camp fire) by a hostile Indian. Vernon was organized as a Ward in 1877.

Victor (Teton Stake), Teton county, Idaho, is a farming settlement situated in the south end of Teton Valley(also called Teton Basin) dating back to 1889. It was organized as the Alpine Branch in 1890 and organized as the Raymond Ward in 1892, thus named in honor of David Raymond Sinclair who was made the first bishop of the Ward. The post office department being unwilling to grant the name of Raymond, when the people petitioned for a postoffice, the settlement was named Victor, in honor of George W. Victor who was carrying the mail from Raymond to Jackson in Wyoming.

Vineyard (Utah Stake), Utah county, Utah, is a farming settlement comprising a district of country bordering on the Utah lake being, an outgrowth of Lake View Ward. It was organized as a Ward in 1899 and named Vineyard, the name being suggested by the fact that a number of the early settlers in that neighborhood had paid much attention to the raising of grapes.

Virgen City (St. George Stake), Washington county, Utah, is a small settlement inhabited by Latter-day Saints dating back to 1858. It was named Virgen after the Virgen river on whose banks it is situated. The people of Virgen have had almost unsurmountable difficulties in trying to control the waters of the Rio Virgen for irrigation purposes.

Walesworth (Sanpete Stake) Sanpete county, Utah, is a small settlement inhabited by farmers and coal miners, situated in Sanpete Valley, eighteen miles northwest of Manti. It was settled in 1859, when coal was discovered in the mountains west of the present site of the settlement by some Welsh brethren, who called their location Wales.

Wallsburg (Wasatch Stake), Wasatch county, Utah, is a small farming and stock raising settlement, situated in Round Valley, immediately south of Provo Valley. The settlement, which is twelve miles southeast of Heber, was founded in 1861. William W. Wall became an energetic settler of the place in 1864 and soon after that the settlement became known as Wallsburg, thus named in honor of Brother Wall.

Wanship, (Summit Stake), Summit Co., Utah, is a little settlement of the Saints located at the junction of Silver Creek and Weber river, eight miles southwest of Coalville and 25 miles southeast of Salt Lake City. Wanship, which was first settled in 1859, organized as a branch about 1865 and as a Ward in 1877, was named Wanship in honor of the Indian chief "Wanship" who figured quite prominently in the early days of Utah.

Wardsboro (Montpelier Stake), Bear Lake county, Idaho, is a small farming settlement situated on Bear River, dating back to 1865. The locality was originally known as Preston, thus named in honor of Preston Thomas, the first presiding Elder of the place, but when the people in 1894 applied for a postoffice, the postoffce department refused to grant the name of Preston, there being a postoffice of that name in Idaho already; hence, the name was changed to Wardsboro, that name being suggested by some of the Dalrymples who hailed from Wardsboro, Vermont.

Warren (North Weber Stake), Weber county, Utah, is an outgrowth of Plain City and was organized as a Ward in 1896 and named Warren in honor of Lewis Warren Shurtliff, president of the Weber Stake of Zion.

Wasatch (Granite Stake), Salt Lake County, Utah, was a resort situated at the mouth of Little Cottonwood Canyon, near the so-called Wasatch Church quarry at the fork of the mountains.

Washakie (Malad Stake), Box Elder county, Utah, was founded by the Latter-day Saints as an Indian settlement in 1891 and named Washakie in honor of the great Shoshone chief "Washakie" who always acted in a friendly manner towards the Saints. Missionaries appointed by the Church authorites have for many years endeavored to teach the Indians the art of farming and otherwise to become independent or self-sustaining, and the attempts have nearly been successful where outside interference has not confused the natives. With the exception of the Bishop and his family, who are white people, the rest of the inhabitants are Indians.

Washington (St. George Stake), Washington county, Utah, is situated near the Rio Virgen, four miles east of St. George. The settlement was founded in 1857 and was made the county seat of Washington county in 1859, instead of Harmony. The place was named in honor of George Washington, the first president of the United States, in whose honor also the county is named.

Wapello (Blackfoot Stake), Bingham county, Idaho, is a farming district inhabited chiefly by Latte-day Saints, who were organized as a Ward in 1910. The place, which is an outgrowth of Kimball Ward, was named after an Indian by the name of Wapello.

Wells Ward (Granite Stake), Salt Lake county, Utah, is an outgrowth of Waterloo, Forest Dale and Burton Wards and

was organized as a Bishop's Ward, June 22, 1919, and named in honor of the late President Daniel H. Wells.

Wellsville (Hyrum Stake), Cache county, Utah, is the oldest settlement in Cache Valley, being founded in 1856 and named in honor of Daniel H. Wells. The settlement is beautifully located near the mouth of a canyon in the southwest cornor of Cache Valley and represents a thrifty farming community.

Wellinton (Carbon Stake), Carbon county, Utah, was first settled in 1880 and organized as a Ward in 1890. It was named in honor of Justice Wellington Seeley, jun. who acted as a member of the Emery county court when the Ward was first organized. Wellington is a farming settlement situated on Price river, six miles east of Price.

West Jordan (Jordan Stake), Salt Lake county, Utah, was first settled in 1849 and organized as a Ward in 1852. The name was suggested from its location, as it originally contained all that part of the Jordan Valley lying west of the river Jordan with the exception of Herriman, and it thus continued until 1877. As offshoots or outgrowths of the West Jordan Ward we may mention South Jordan, Riverton, Bluffdale, North Jordan, Granger, Hunter and Pleasant Green.

Weston (Oneida Stake), Franklin county, Idaho, is a farming settlement situated in Cache Valley. It was named Weston when first settled in 1864, because of its location on the west side of Bear River, nearly all the other settlments in Cache Valley being on the other side of the river.

West Point (North Davis Stake), Davis county, Utah, is an outgrowth of Syracuse and was named West Point after the famous military school of that name in the state of New York.

West Weber (North Weber Stake), Weber county, Utah, is a farming settlement situated on the Weber river, west of Ogden, dating back to 1850. It was named West Weber to distinguish it from East Weber and South Weber, which are further up on the same river.

Whitney (Oneida Stake), Franklin county, Idaho, was first settled in 1873, organized as a branch in 1888 and became a Bishop's Ward in 1889. It was named in honor of Bishop (now Apostle) Orson F. Whitney.

Widtsoe (Garfield Stake), Garfield county, Utah, was first settled in 1876, organized as a Ward in 1914, and called Winder. Subsequently its name was changed to Houston and still later to Widtsoe, honoring Dr. John A. Widtsoe, president of the University of Utah. The settlement is situated on the east fork of the Sevier river, about 30 miles from Panguitch.

Wilford (Granite Stake), Salt Lake county, Utah, is an outgrowth of Mill Creek Ward, and when organized as a separate Ward in 1900 it was named Wilford in honor of the late President Wilford Woodruff.

Wilford (Yellowstone Stake), Fremont county, Idaho, is a prosperous farming settlement situated near the Teton river in the Snake River valley. It was first settled in 1883 and organized as a Ward in 1884 named Wilford, in honor of Leonard Wilford Hardy, one of the presiding Bishops of the Church.

Wilford (Little Colorado Stake), Arizona, was a temporary settlement of the Saints located in the Mogollon mountain in 1883, but abandoned in 1885. It was named in honor of the late Prsident Wilford Woodruff.

Willard (Box Elder Stake), Box Elder county, Utah, is a farming settlement dating back to 1851 and was originally called North Willow Creek (a heavy growth of willows lining the banks of the little creeke on which the settlement was built) to distinguish it from South Willow Creek (now Draper) Salt Lake county, Utah. But in 1854 the settlement was named Willard, in honor of Willard Richards,, second counselor to President Brigham Young.

Willow Creek Ward (Bingham Stake), Bonneville county, Idaho, was first settled in 1883 and named Willow Creek because of its location on Willow Creek, a tributary of Snake River, which is fringed in many places with a rich growth of willows. Of late years the place has been known as Ukon.

Winder (Cottonwood Stake), Salt Lake county, Utah, is an outgrowth of Mill Creek Ward and was organized as a separate Ward in 1904 and named in honor of the late President John R. Winder.

Winder (Oneida Stake), Franklin county, Idaho, is a farming settlement situated north of Bear River, in the north end of Cache Valley. It was named in honor of the late President John R. Winder and embraces the noted battle ground where the late General Patrick E. Connor defeated the Indians in the so-called Bear River battle in January, 1863.

Wilson (Bannock Stake), Bannock county, Idaho, is a farming settlement situated in a mountainous country west of Gentile Valley. It was organized as a Ward in 1916 and named in honor of President Woodrow Wilson.

Wilson (Teton Stake), Wyoming, is a farming settlement in Jackson Valley, also called Jackson's hole. It is named Wilson in honor of N. Wilson, the first Presiding Elder of the Branch.

Woodruff (Woodruff Stake), Rich county, Utah, a farming settlement situated near Bear River, was first settled in 1870 and called Woodruff in honor of the late President Wilford Woodruff. When the Woodruff Stake was organized in 1898 the name of the settlement was applied to the Stake also.

Woodruff (Malad Stake), Oneida county, Idaho, is a small farming settlement on Muddy Creek which dates back to 1865. It was organized as a branch in 1877 and became a Ward in 1891 named Woodruff, in honor of President Wilford Woodruff.

Woodville (Shelley Stake), Bingham county, Idaho, is a small settlement situated on the right bank of Snake River, near Shelton, Idaho. It was first settled in 1889 and organized as a Ward in July, 1904. It was called Woodville because the first settlers of the place were struggling hard for an existence and had to work at hauling wood from the lava beds to Eagle Rock (now Idaho Falls) in order to earn a living, while they were making their irrigation ditches, and founding their settlement.

Yost (Raft River Stake), Box Elder county, Utah, is a small farming settlement situated on George Creek, a tributary of Raft River. The place was first settled in 1880 and called Yost (when a post office was first established there in 1887) in honor of Charles Yost, the first settler and the first postmaster in the place. Part of the inhabitants of this Ward reside in Idaho and part of them in Utah.

Young (Yellowstone Stake), Fremont county, Idaho, is a farming district situated north of Saint Anthony and was named in honor of President Brigham Young.

Young Stake, comprising settlements of Saints in southwestern Colorado and northwestern New Mexico, was named in honor of President Brigham Young when the Stake was first organized in May, 1913.

BRIGHAM YOUNG GENEALOGY

Compiled by Susa Young Gates and Mabel Young Sanborn.

(Continued from page 187, Vol. 12)

44. Seymour Bicknell[6] Young II, *(Seymour B.,[5] Joseph,[4] John,[3] Joseph,[2] William[1])* son of Seymour Bicknell Young and Ann Elizabeth (Riter) Young, was b. 11 Jan., 1868, Salt Lake City, Utah. He m. 16 Oct., 1895, Carlie Louine Clawson, b. 28 July, 1869, Salt Lake City, Utah, daughter of Hyrum Bradley Clawson and Emily

(Young) Clawson. See page 127, No. 3, Vol. XI, this magazine.

Children of Seymour Bicknell Young II, and Emily Clawson Young.

i. Emily Clawson, b. 26 July, 1896, m. 12 Nov., 1914 George Lesley Knepp, children; (1) George Y., b. 15 Aug., 1915; (2) Robert Y., b. 1 Mar., 1917; (3) Dale Y., b. 4 Aug., 1920, deceased.
ii. Seymour Dilworth, b. 7 Sept., 1897.
iii. Hyrum Clawson, b. 6 Jan., 1899.
iv. Florence, b. 6 Apr., 1903, d. 4 Mar., 1904.
v. Scott Richmond, b. 12 June, 1904.
vi. Louine Clawson, b. 11 Dec., 1908 all b. in Salt Lake City, Utah.

45. Levi Edgar[6] Young, *(Seymour B.,[5] Joseph,[4] John,[3] Joseph,[2] William[1])* son of Seymour Bicknell Young, and Ann Elizabeth (Riter) Young, was b. 2 Feb., 1874, Salt Lake City, Utah. He m. 12 June, 1907, Valeria Brinton, b. 13 Dec., 1875, South Cottonwood, Utah, daughter of David Bronson Brinton and Susan (Huffaker) Brinton.

Children of Levi Edgar Young and Valeria (Brinton) Young.

i. Harriet Wollerton, b. 17 July, 1909, Holliday, Utah.
ii. Jane Seymour, b. 16 May, 1911, Salt Lake City, Utah.
iii. Eleanor Brinton, b. 26 Sept., 1913, Salt Lake City, Utah.

46. Clifford Earle[6] Young, *(Seymour B.,[5] Joseph,[4] John,[3] Joseph,[2] William[1])* son of Seymour Bicknell Young and Ann Elizabeth (Riter) Young, was b. 7 Dec., 1883, Salt Lake City, Utah. He m. 20 June, 1911, Edith Grant, b. 2 Apr., 1844, Salt Lake City, Utah, daughter of Heber Jedediah Grant and Lucy (Stringham) Grant.

Children of Clifford Earle Young and Edith Grant Young.

i. Edith, b. 10 Apr., 1913, Salt Lake City, Utah.
ii. Helen, b. 6 Aug., 1914, American Fork, Utah.
iii. Clifford Earle II, b. 21 Apr., 1917, American Fork, Utah.
iv. Elizabeth Riter, b. 25 Apr., 1920, American Fork, Utah.

47. Joseph Hardie[6] Young, *(Le Grand,[5] Joseph,[4] John,[3] Joseph,[2] William[1])* son of Le Grand Young and Grace (Hardie) Young was b. Salt Lake City, Utah. He m. Katherine Kimball Lawrence, daughter of Henry W. Lawrence.

Children of Joseph Hardie Young and Katherine K. Lawrence Young.

i. Jeanette Lawrence.
ii. Katherine Lawrence.

48. Le Grand[6] Young II, *(Le Grand,[5] Joseph,[4] John,[3] Joseph,[2] William[1])* son of Le Grand Young and Grace (Hardie) Young was b. 6 Nov., 1877, Salt Lake City, Utah. He m. 2 June, 1909, at Armstead, Montana, Fern Scott, b. 12 July, 1885.

Children of Le Grand Young and Fern Scott Young.

i. Marcus Le Grand, b. 7 June, 1910.
ii. Laura Fern, b. 12 July, 1912.
iii. Joseph Hardie, b. 10 Aug., 1918.
All born in Salt Lake City, Utah.

49. John Adolphia[6] Young, *(Brigham H.,[5] Phineas Howe,[4] John,[3] Joseph,[2] William[1])* son of Brigham Hamilton Young and Frances Gibson Young was b. 15 Oct., 1864, Salt Lake City, Utah. He m. 14 Aug., 1891, Arsenath Ann Bradley, daughter of Hyrum Moroni Bradley, and Arsenath Ann (Funk) Bradley, b. 27 Feb., 1875, Moroni, Utah.

Children of John Adolphia Young and Arsenath Ann Bradley Young.

121. i. Bradley, b. 13 Jan., 1893, Moroni, Utah.
ii. Rawlins Byrns, b. 16 Sept., 1894, Ephraim, Utah.
122. iii. Thatcher Adolph, b. 6 Apr., 1896, Ephraim, Utah.
iv. Brigham Hamilton, b. 10 Nov., 1898, Manti, Utah.
v. Arthur John, b. 28 Oct., 1900, d. 10 Feb., 1904.
vi. Lawrence Jefferson, b. 12 Aug., 1903.
vii. Frank Groesbeck, b. 31 Jan., 1905.
viii. George Oliver, b. 14 Sept., 1909.
Last four named born in Salt Lake City, Utah.

50. Brigham Truman[6] Young, *(Joseph A.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Joseph Angell Young and Mary Ann (Ayers) Young, was b. 22 Aug., 1853, Salt Lake City, Utah. He m. 1 Jan., 1873, Charlotte Peacock.

Children.

i. Joseph Angell, b. 27 Mar., 1874.
ii. Lee Benedict, b. 20 Feb., 1879.

51. Bryant Stringham Young, record unobtainable.

52. Richard Whitehead[6] Young, *(Joseph A.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Joseph A. Young and Margaret (Whitehead) Young was b. 19 Apr., 1858, Salt Lake City, Utah. In 1878 he was appointed a cadet in the U. S. Military Academy at West Point. He graduated in 1882, and for six years served as lieutenant of the 3rd and 5th regiments, U. S. Artillery. In 1884 he graduated from the law school of Columbia, New York City, and was admitted to the bar of New York City. In 1888 he resigned from the army, and practiced law in Salt Lake City. In 1894 he was made Brigadier-General, commanding the national guard of Utah. At the outbreak of the Spanish American war he went as a volunteer, and was made captain of Battery A, Utah Light Artillery, and later appointed major. He served as associate justice and president of the criminal branch of the Supreme court of the Phillipine Islands, from May, 1890 to June, 1901. He went to France in the late world war, as Brigadier General of the 145th Field Artillery. He m. 5 Sept., 1882, Minerva Richards, b. 17 Oct., 1862, daughter of Henry P. Richards and Minerva (Empey) Richards. He d. 27 Dec., 1919.

Children of Richard Whitehead Young and Minerva Richards Young.

i. Marguerite, b. 15 June, 1883, m. Lucian Ray, b. 21 July, 1879, Fillmore, Utah; children: (1) *Lucian Young*, b. 27 Oct., 1903; (2) *Minerva J.*, b. 3 Sept., 1905; (3) *Mary Y.*, b. 21 July, 1907; (4) *Richard Young*, b. 19 Oct., 1909; (5) *Minerva J.*, b. 1 Apr., 1913.

ii. Mary, b. 22 Oct., 1885.

123. iii. Richard W., II, b. 9 July, 1887.

iv. Henrietta, b. 15 Mar., 1889, m. Samuel D. Thurman, b. 25 July, 1887, Provo, Utah. Children: (1) *Samuel D., II*, b. 7 Dec., 1913, Washington D. C.; (2) *Janet Young*, b. 12 June, 1917, Salt Lake City, Utah.

v. Minerva, b. 16 Apr., 1891, m. Adam S. Bennion b. 2 Dec., 1886, Taylorsville, Utah. Children: (1) *Phyllis Young*, b. 14 Dec., 1912; (2) *Adam Young*, b. 18 Nov., 1914; (3) *Richard Young*, b. 27 Mar., 1918.

vi. Edmund, b. 2 Apr., 1894.

vii. Clark, b. 10 July, 1895.

viii. Ethel R., b. 25 Aug., 1897, m. Virgil J. Dorton, b. 19 Dec., 1893, Lehi, Utah, child: *Jean Y.*, b. 28 Mar., 1919, Washington D. C.

ix. Truman, b. 19 July, 1904.

x. Ralph E., b. 5 July, 1906.

All born in Salt Lake City, Utah.

53. BRIGHAM[6] YOUNG III, *(Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II and Catherine Curtis (Spencer) Young was b. 29 Dec., 1857, Salt Lake City, Utah. He m. 1st 30 Apr., 1883, Charlotte Joy Claridge, b. 11 May, 1857, Nephi, Utah, daughter of Samuel Claridge and Charlotte (Joy) Claridge. She d. 20 May, 1901, Salt Lake City, Utah.

Children of Brigham Young III, and Charlotte Joy (Claridge) Young.

i. CATHERINE JOY, b. 12 Jan., 1884, d. 7 July, 1891.
124. ii. BRIGHAM SPENCER, b. 27 June, 1886.
iii. SAMUEL GRANT, b. 24 Sept., 1887, m. 23 Dec., 1916, Janet Irvine Colclough, daughter of Francis Allan Colclough, and Annie (McMurrin) Colclough, b. 20 Sept., 1895. No issue.
iv. PHYLLIS A., b. 20 Aug., 1889, m. 21 July, 1909, Charles Harding Brewerton, children: (1) *Harding Young*, b. 2 June, 1910; (2) *Lyndon Young*, b. 21 Jan., 1912; (3) *Joy*, b. 9 Mar., 1914; (4) *Denton Young*, b. 27 Feb., 1918, Raymond, Alberta, Canada.
v. DOROTHY CHARLOTTE, b. 20 Aug., 1892, m. 6 Sept., 1917, Joseph Alma Dye, children: (1) *Joseph Gordon*, b. 14 May, 1918, Ithaca, New York; (2) *Howard Spencer*, b. 9 Apr., 1920, Basalt, Idaho.
vi. LUELLA } twins b. 3 Dec., 1894, d. 20 Dec., 1894.
vii. ELIZABETH }
viii. ETHELYNE HOPE, b. 31 Aug., 1896, Bountiful, Utah, m. June, 1921, Feramorz Hardy Young, son of No. 25, this genealogy.
ix. GORDON CLARIDGE, b. 26 Oct., 1898.

Brigham Young, III m. 2nd, 6 Jan., 1904 Marie Catherine Jonasson, b. 1 Jan., 1870, Salt Lake City, Utah, daughter of Swen J. Jonasson and Marie (Hupperer) Jonasson.

Children of Brigham Young, III and Marie Jonasson Young.

i. ORSON WHITNEY, b. 9 Oct., 1904, Raymond, Canada.
ii. CATHERINE CURTIS II, b. 1 May, 1906, Salt Lake City, Utah.
iii. ALICE EDITH, b. 4 Nov., 1907.
iv. MARY, b. 21 Nov., 1909.
v. CHARLOTTE JOY, b. 17 Oct., 1911, d. 27 Dec., 1911.
Last three children born in Raymond, Canada.

54. HOWARD ORSON[6] YOUNG, *(Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II and Catherine Curtis (Spencer) Young was b. 12 Dec., 1859, Salt Lake City, Utah. He m. 10 Feb., 1885, Margaret J. Moore, b. 10 May, 1868, Isle of Man, daughter of Henry Moore and Christian (Cannell) Moore.

Children of Howard Orson Young and Margaret J. Moore Young.

125. i. Howard Orson II, b. 26 July, 1886.
ii. Jay Quincy, b. 4 Nov., 1887.
iii. Guy Melvin, b. 18 Sept., 1889, d. 21 Sept., 1890, Salt Lake City, Utah.

55. Lawrence Henry[6] Young, *(Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II, and Catherine Curtis (Spencer) Young, was b. 17 Aug., 1861, Salt Lake City, Utah. He m. 6 May, 1886, Eliza Brinton, b. 30 Mar., 1863, daughter of David B. Brinton and Harriet (Dilworth) Brinton.

Children of Lawrence Henry Young and Eliza (Brinton) Young.

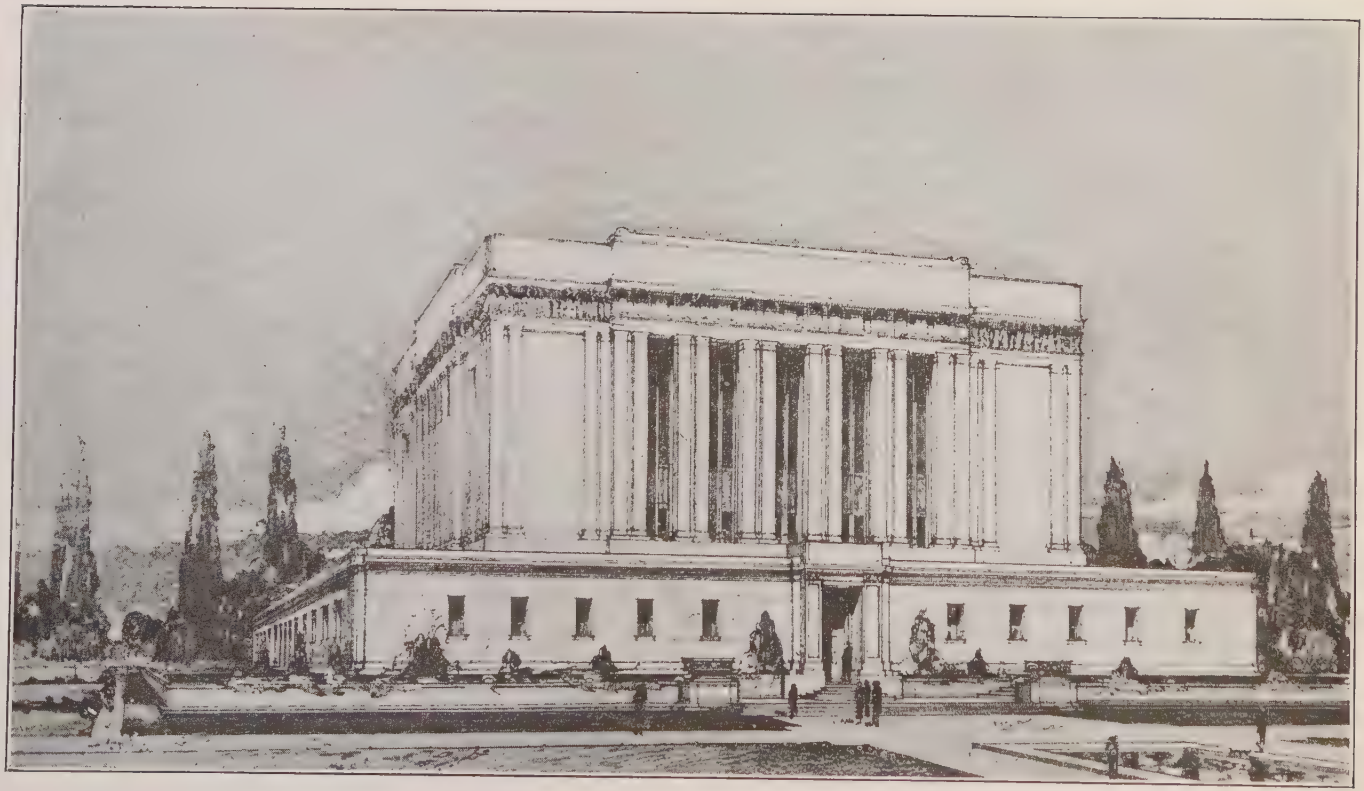
i. Louise, b. 4 Apr., 1888, m. 1st 5 Mar., 1907, Thomas J. Carrigan, children: (1) *Lawrence Young*, b. 6 Jan., 1908; (2) *Tom Denton*, b. 7 May, 1909. She m. 2nd, 11 Oct., 1911, Joseph C. Jack. Child: *Joseph Warren*, b. 16 June, 1916.
ii. Lawrence Henry II, b. 13 Sept., 1891, m. 19 June, 1917, Sarah F. Russell, b. 29 June, 1897, New York City. No issue.
iii. Heber Brinton, b. 8 Mar., 1893.
iv. Kathryn, b. 3 Feb., 1900, d. 20 May, 1902.
v. Frances, b. 31 July, 1903; m. Edmund O. Wattis.

56. Joseph Angell[6] Young II, *(Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II, and Catherine Curtis (Spencer) Young was b. 15 Aug., 1866, 42 Islington, Liverpool, England. He m. 3 Jan., 1900, Ella Lewis, b. 21 May, 1882, Logan, Utah, daughter of Benjamin Marion Lewis and Barbara (Crockett) Lewis.

Children of Joseph Angell Young and Ella (Lewis) Young.

i. Joseph Angell III, b. 10 Apr., 1902.
ii. Jack Crockett, b. 31 Oct., 1904.
iii. Margaret Curtis, b. 13 June, 1908.
iv. Mary Louise, b. 18 Mar., 1920.

(To be continued.)



THE PROPOSED TEMPLE AT MESA, ARIZONA, FROM THE ARCHITECTS' DRAWING

THE
UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE.

APRIL, 1922

IDAHO FALLS GENEALOGICAL CONVENTION

Proceedings of the Genealogical Convention Held at Idaho Falls, Idaho on January 17 and 18, 1922

A preliminary meeting of Genealogical Stake Officers, Stake Authorities, Bishops and General Authorities was held Tuesday morning, January 17th, 1922 at 9:30 o'clock in the Idaho Falls First Ward meetinghouse. Elder Joseph Fielding Smith of the Board of Directors of the Genealogical Society of Utah, presided at this as well as at all other meetings of the convention. The meeting opened by singing and prayer.

The following stakes were represented and responded to the roll call: Portneuf, Shelley, Fremont, Pocatello, Bingham, Yellowstone, Blackfoot, Rigby, Teton.

The Chairman told of the purpose of the meeting, and Elder Nephi Anderson, assistant secretary of the Genealogical Society of Utah, announced plans for the Convention. Elder Geo. D. Kirby of the Bingham Stake read the "Outline of Work" prepared for use of Genealogical workers in the wards of the Bingham Stake, based on the Weber Stake outline, and Elder Anderson commented on this outline at length.

The general assembly convened in the L. D. S. Auditorium at 10:30 a. m. The stage was beautifully decorated. The large assembly room was filled with people. After the opening exercises, President C. W. Hansen of Bingham Stake welcomed those present.

C. W. HANSEN: ADDRESS OF WELCOME

I am asked this morning, in the absence of President Austin who has been called away from this morning's meeting, to welcome you to this Convention; and I can say, my brothers and sisters, that I am grateful for the opportunity afforded me of speaking in the opening session of this Convention; as I understand it—one of the first of its kind that has been held in the Church; and I see in this the fulfilment of the

great prophecy that was made and repeated to the Prophet Joseph Smith in the visitation of the Angel Moroni, when he came to instruct the Prophet with relation to the great latter-day work.

I feel it a privilege and honor that we should be designated as the stake in which this first Convention is held. As I take it, this is only the beginning, possibly, of like conventions that will be held throughout the Church; and surely the work of the Lord is progressing and the spirit of Elijah is coming to us, and our hearts are being turned toward our loved ones who have gone before us—our fathers and mothers—and their hearts are being turned toward us.

And I today welcome you, brethren and sisters of the surrounding stakes, to these meetings, and I pray that the blessings of the Lord will rest upon us and that we will receive from this Convention an inspiration that will spur us on to more determined efforts to accomplish that part of the work that has been laid at our hands.

Elder M. J. Richards of Portneuf stake responded briefly in behalf of the nine stakes represented in this splendid gathering. He called attention to the importance of the Convention, and thanked the people of Bingham Stake and Idaho Falls for making the Convention possible.

NEPHI ANDERSON: THE PURPOSE OF THE CONVENTION

Brother Kirby, the stake representative of the Bingham Stake, suggested, I think first, the advisability of holding a genealogical Convention here in your stake, and then from that suggestion there grew this further thought: Why not invite the nearby stakes to come and join—make a large gathering—receive the inspiration and instruction which we feel is here; and so this added thought was carried out, and invitations were sent to the nine stakes in this part of Idaho and accessible to Idaho Falls. Due to Brother Kirby's initiative and I may say continuous attention to the details we have here this morning a most wonderful gathering of brothers and sisters who have come for the purpose of receiving inspiration and instruction regarding a division of the great latter-day work which is coming into prominence in the Church everywhere. This is the first and the largest gathering of its kind we have had in the history of the Church.

The purpose of this Convention, then, is to get together and discuss ways and means of furthering this great work, because the details of it, the management of it, the organization of it, are in their infancy. We stand at the beginning of a great organization to carry out a great work; and I repeat, the purpose of this

Convention is to get the information and the blessings and inspiration attending the great work of salvation for the living and for the dead, and may we be able to accomplish this in the discourses that will be given during the meetings of this Convention; and may God guide us with His Spirit, and direct and inspire all who take part.

Sister Addie Hendricks of Pocatello spoke on how to obtain better cooperation between Stake and Ward Authorities and Genealogical Workers. She suggested that all committees both stake and ward should meet often to discuss their plans, and then when these were matured they should be laid before the Stake Presidency or the Bishopric for their approval. It is essential that all genealogical workers act in harmony with stake and ward authorities, for they are only helpers to the priesthood of the Church to carry out the ways and means provided for the salvation both of the living and of the dead.

President James Duckworth: How Best to Present the Message of Salvation for the Dead and the Living

There are one or two things that appeal to me as fundamental when applied to this topic. One is this: That God the Heavenly Father desires the salvation of all His children. That may seem a strange statement to make to a body of Latter-day Saints, and yet when we come in contact with the ideas in reference to salvation which are held by many churches of the world, there is room to make that statement, as is evidenced by the following taken from one of the articles of faith of one of the churches of the world, which reads as follows: "By the decree of God, for the manifestation of his glory, some men and angels are predetermined unto everlasting life, and others foreordained to everlasting death. These angels and men are particularly and unchangeably designated and their number is so certain that it cannot either be increased nor diminished." So that, as I said before, there is room for the statement to be made that God desires the salvation of all his children. Paul in writing to Timothy, referred to this, using these words: "For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved, and to come unto the knowledge of the Truth." He desires that all men shall be saved: in fact, the Apostle Peter used these words: "The Lord is not slack concerning His promise as some men count slackness, but is long suffering toward us, not willing that any should perish, but that all should come to repentance."

Having laid this fundamental before us, we can come to the main topic—How best to present the message of salvation for the dead and the living. I think it may be said without argument also that salvation of the living is incomplete—that no matter what heights you or I may attain—without our relatives being associated with us and sharing our joys and happiness, our salvation will not be complete.

In this connection, I am reminded of a story related of a heathen king who was approached by one of the so-called ministers of Christianity, who preached at great length to the king and eventually the king professed faith in the Lord Jesus Christ. He was ready to be baptized, when a very proper question presented itself to his mind, and was submitted to the minister. The question was this: "I take it that it is necessary that I submit to this ordinance in order that I may be saved?" "Yes, that is right," was the reply. "What about my father, my father's father, my ancestors that have passed away without the knowledge that has been presented to me? If my subjection to this ordinance is essential to salvation, what will become of them?" The prelate, somewhat without tact said, "There is no hope of redemption for them; they have gone to Hades." "Well," said the heathen king, "I will go there too."

That is the feeling which is largely within the breast of all human beings—we want to be with our loved ones, and I take it that one of the best ways to present the message of salvation for the living and dead, is to emphasize that fact to the hearts and lives of those to whom the message is being conveyed—that we cannot enjoy a fulness of happiness in the life to come any more than we can in the life here, unless that happiness is being shared by those who are near and dear unto us by the ties of kindred. And when the message of salvation may be presented to those who have passed to the other side, they will feel as we on this side.

In other words, the thought should be emphasized in our lives that salvation to be enjoyed fully by our Father's children must logically, must necessarily, embrace within its scope both the living and the dead.

At the time we go out of this life, that same spirit will have the power to possess our body in that eternal world; the same individual, the same identity as we are here when released from this mortal clay, will be there. And we will love those there that we loved here. We will have the same affection for them, and the desire to associate with them in all the joys and happiness that the gospel of the Lord Jesus Christ can offer us.

The gospel is not confined in its provisions to us here—not

at all. We speak of people that are "dead" but I desire to call attention to the light in which God the Heavenly Father regards His children. "For he is not a God of the dead, but of the living; for all live unto him." (Luke 20, 38.) We speak of people dying and passing away, but they never pass away from the Lord. There is no death so far as He is concerned, for all live unto Him whether they still remain here in mortality, or whether they have passed beyond the grave. We realize, however, those of us who have had the gospel presented to us here that there are certain conditions with which the dead cannot comply. They may hear the gospel as it is presented to us, and it is clearly shown from the scriptures that they may accept it with their hearts, but there are certain ordinances with which they cannot comply. They may manifest repentance for their short comings and transgressions, but they are confronted with the fact that it is beyond their power to comply with the ordinance of baptism—the ordinance of sealing that is performed in the Temple—and other conditions that I will not take time to refer to. They may accept the gospel, but when it comes to accepting these ordinances, they are powerless and they are dependent upon some other source. And therein is where the message of work for the dead does apply with great force to the living. We are here in mortality, and it is possible for us who are yet here to do the work for the dead which they cannot do for themselves.

This is not only binding upon us as a duty; but it should be, it ought to be, and it is to those who fully understand it, a labor of love. No higher duty can we afford our Father's children than the duty of love. Therefore this message ought to appeal to us with great force. It is a mutual labor, a labor of love, a labor of unselfishness, and there is no one principle of the gospel that appeals more fully than this does to me.

That the dead are able to accept the gospel is clearly shown in the experience of the Savior Himself, for we read that when he passed away from mortality, he went to the spirit world, and that under his direction the message of life and salvation was offered to those who had been dead for many generations, and the fact that it was presented to them is self-evident proof that they were capable of hearing and understanding and could accept it, because he did not go there to mock, neither he nor his servants under his direction, but they went to offer them something that was within their reach, something they could incorporate into their lives even if they were living in the spirit world.

In fact, the same Apostle said that the reason the message was given to them was that they might be able to live according to God in the Spirit and be judged according to man in the flesh, so

that ultimately, every son of Adam might have the privilege of hearing and accepting the gospel of the Lord Jesus Christ. Well, therefore, could the Prophet say—having in mind the knowledge of the principles of salvation that should be restored to the earth in the latter-days—well could he say that the hearts of the fathers should be turned to the children and the hearts of the children to their fathers, realizing that the salvation of both is essential for their complete happiness and exaltation.

Just one thought in conclusion, and that is: other men have realized the need of something beside the presentation of the gospel to the living—broad minded men, and I am inclined to think that some of them at least have heard some "Mormon" elders, to get their ideas—the belief that God's message may in some form be extended even after death. "Furthermore, I believe that man's destiny does not stop at the grave, and that many who know not Christ here will know Him there. I believe that out of the depths of a divine provision, there may be opportunity to win faith in the future state," said Dean Farrar. And in reference to this latter I quote I Peter 4 Chapter, that the gospel was preached to them that were dead, and that the fate of these dead sinners was not fixed at death. Such has been the feeling of men when the Spirit of the Lord has made its presence felt. There has been a feeling that the gospel was limited in its operation, and that the work of the Lord was not altogether adequate; and the Lord Himself has said, in speaking of this great principle of His work: "This is my work and my glory to bring to pass the immortality and eternal life of man,"

Elder T. A. Nixon of the Bingham Stake spoke on the importance of organization in general and applied the principle to the work in hand, that of stake and ward committees. He favored the plan of organization as presented by the Genealogical Society of Utah for stakes and wards, and suggested that some members of these committees consist of younger, active people who could better attend to the clerical labors involved.

At the close of the morning meeting a splendid luncheon was served "off the tray" in the basement.

2 p. m.

Opening exercises.

JOSEPH FIELDING SMITH: THE SEALING POWER

I will read the second section of the Doctrine and Covenants, as the foundation for what I may say, realizing, however, that the meeting this afternoon, like the one this morning, is not intended for extended addresses or discourses, but for business

and the presentation of methods regarding the work which is before us.

"Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord;

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers;

"If it were not so, the whole earth would be utterly wasted at its coming." These words, as I read them, were quoted by the angel to the Prophet Joseph Smith, in September, 1823. They vary a little from the statement as we have it in the King James version of the Bible. (Malachi 4:5-6.)

I suppose that this passage of scripture has caused more speculation, and has been perhaps less understood, than any other passage of scripture in the Bible. It is not understood outside of the Church of Jesus Christ of Latter-day Saints. Fortunately, we do understand it, because the Lord has revealed unto us just what it means. By way of preliminary, I will say that when the Lord took Moses out of Israel, as we read in section 84 of the Doctrine and Covenants, he took the higher priesthood also, and left Israel with the lesser priesthood which holds the keys to the temporal salvation of mankind—the temporal gospel; that which deals with repentance and baptism particularly, but does not have to do with the higher ordinances which have been revealed in the dispensation in which we live.

Therefore, in Israel, the common people, the people generally, did not exercise the functions of priesthood in its fulness, but were confined in their labors and ministrations very largely to the Aaronic priesthood, and the withdrawal of that priesthood was from the people as a body; but the Lord still left among them men holding the Melchizedek priesthood, with power to officiate in all its ordinances, so far as He determined that these ordinances should be granted unto the people. Therefore Samuel, Isaiah, Jeremiah, Daniel, Ezekiel, Elijah, and others of the Prophets held the Melchizedek priesthood, and their prophesying and their instructions to the people were directed by the Spirit of the Lord, and made potent by virtue of that priesthood which was not made manifest generally among the people of Israel during all these years. Elijah is spoken of in the scriptures as "the prophet." You never hear his name mentioned without the term "the prophet," being connected with it. Malachi, speaking of him, says "Elijah the prophet," and there is a significance in that expression. Elijah not only held the Melchizedek priesthood but held the keys of it, by which power was given unto him to bind

on earth and it should be bound in heaven and to seal on earth, and it should be sealed in heaven.

The Lord said unto him, which has not been said to many prophets—that that which he desired should be granted; and if he should say to the heavens there should be no rain, it should be so, and power was given him over the elements as well as power to officiate in his day in behalf of the children of Israel in those sealing powers which pertain to the priesthood of God.

I should like to make a distinction which is not generally understood, in relation to priesthood and keys. Every man in the Church holds the priesthood; it is the privilege of any man who will prove himself worthy, to receive the Melchizedek priesthood. We don't all receive the keys of it. The keys of priesthood are reserved for those who hold office of presidency, those who are called to special positions to take charge and direct in the Church. The Bishop of the ward holds the keys of presidency of that ward. He is ordained a High Priest, and ordained a Bishop, and is set apart to preside in the ward with the keys of presidency. The President of a stake is a High Priest; he is ordained and set apart in the stake to preside and has the keys of presidency.

The President of this Church holds the keys of the priesthood for all the Church, and I want to make that clear, if I can, because I think it is not understood. Now, we all hold the priesthood—that is, all the men can hold the priesthood. I presume that every man in this room—at least everyone who has reached his majority, holds the Melchizedek priesthood. By virtue of that priesthood, an elder may baptize, he may preach the gospel, confirm members who have been baptized, lay on hands, and ordain men to the priesthood, and he may perform any work that is required in this Church—required of the priesthood. But I have no right, you have no right, to baptize, to confirm, to lay on hands, or perform any other labor by virtue of that priesthood only as it is sanctioned by the one who holds the keys.

For instance, I present my own case as an example: I have a child who reaches the age of eight years—I like to baptize my own children, and have done it so far—I never think of taking my own child and going out and performing that baptism and confirmation for that child which belong to me, without first going to the Bishop of my ward, who holds the keys of presidency in that ward, and asking him if I may have that privilege—because he holds the keys.

No man holding the priesthood, unless he is so commissioned by the one who has the keys, can officiate in anything. The President of this Church holds the keys of the kingdom, the keys of

presidency, the keys of priesthood—and he alone. If the President of this Church should say to men holding the Melchizedek priesthood, the elders, the seventies, the high priests, the patriarchs, the apostles, "You shall not preach the gospel in the nation of Great Britain," there is not a man in this Church who has the right, although he holds the priesthood, to go into the nation of Great Britain and there preach the gospel, because the keys of the preaching of the gospel have been withdraw. Or should he say it of any state in the Union, or of the whole world, he has that right.

So our priesthood which we hold, gets, if you please, its life, its power, from the one who stands at the head holding the keys of authority and who directs and who says, "We will do this thing," and he directs and delegates this authority to the president of the stake, bishop of the ward, and others who are called to special calling in the Church, and they can go forth and organize wards and stake organizations and give others power and authority to officiate in the priesthood and exercise that priesthood which has been conferred upon them. You have heard men say, when a President of the Church has said they should not do certain things, "I did not get my authority from *President* so-and-so, and he cannot take it away." And when a man says this, that man does not understand the priesthood. I hold the priesthood, you hold the priesthood; no man can take from us the priesthood as long as we observe to do that which is required of us, and keep the commandments of God. But the President of this Church has the right to say what shall, and what shall not, be done.

What has this got to do with Elijah? A great deal. The Lord gave unto Elijah the keys of presidency in his time—the keys of the kingdom, the keys of the sealing power, and it is that sealing power which gave him the virtue and authority to officiate. And the Lord said unto him, "That which you bind in heaven shall be bound in earth." That is how great his power was, and in that day Elijah stood up and officiated for the people in the sealing power.

A great many people have the idea that Elijah held the keys, somehow, of baptism for the dead. Elijah did not hold the keys of baptism for the dead. I am very firmly convinced in my own mind, and I feel quite safe in saying it openly, that there was no baptism for the dead before the days of the Son of God and until after he had risen from the dead, because He was the first who declared the gospel unto the dead—no one else preached unto the dead until Christ went to them and opened the doors, and from that time forth the elders of Israel who have passed away have had the privilege of going to the spirit world, and declaring

the message of salvation. Elijah's mission was not baptism for the dead; his mission was not a mission to the dead, but a mission to the living. It was by virtue of the coming of Elijah to the Prophet Joseph Smith that the prophet received the sealing power, in connection with the priesthood which made valuable that which he did for the salvation of the human family.

Elijah's mission was the sealing power. He held the keys by which the parents could be sealed together, and children sealed to parents. He bestowed these keys upon the Prophet Joseph Smith. And that applies to the dead as well as the living since the coming of the Lord Jesus Christ.

I received a letter a few days ago from a brother who had really thought a great deal and wondered, and had not been able to come to a correct conclusion in his own mind as to just why the dead could not be saved without us. Now, he manifested in that letter that he did not understand the sealing power. In order that we may be saved, we, of necessity must save our dead. We must be sealed to our parents, and each generation to the one which goes before it. And there shall finally be a great sealing of families, the joining together of the children of Adam, those who are worthy, in one great family, all related, and that is what the Lord intended, and that is why we must seal the dead as well as the living who are worthy to receive His blessing. Fathers will have claim upon their children, and that applies to every generation. Adam will stand at the head of his posterity and preside over them, and we will all be his children and grandchildren from generation to generation down to the end of time. Elijah came and bestowed the power by which we are priviliged to go into the Temple of the Lord, and there receive this blessing and be united to our fathers and fathers' fathers and seal generation unto generation as far back as we can go.

Now, in conclusion, the Lord expects of us all that we do what we can for ourselves and for our dead. He wants us to make the search for our ancestry because he does not do for us what we can do for ourselves. And after we have done all we can, then means will be furnished, or the way will be opened for the furnishing of the information which we are unable to discover. The time will come when the dead, or at least those who have passed through the resurrection unto life, will work hand in hand with those who are still in mortality, and they will furnish the information. There will be no mistakes about it then, and we will have the privilege of going into the Temple of the Lord and doing the work, until every soul for whom this work is intended, shall be ferreted out, and not one soul shall be overlooked.

A great deal more could be said on this subject, but there is not time now. The Lord bless you, my brothers and sisters, but remember this: That saying is absolutely true—that we without our dead cannot be saved, and if Elijah had not given Joseph Smith the keys of sealing by which we are able to be joined to those who are dead, all the work that has been done would have failed. And that is what the prophet had in mind when he said—that if Elijah did not come, and if this work was not done, that the whole earth would be utterly wasted at the coming of the Lord. And it was necessary for Elijah to come, it was necessary for these keys to be bestowed in order that we might work out our salvation, and that we might overcome adversities and prove that the work which has been done shall stand forever.

Elder S. P. Kelley of the Bingham Stake spoke of the advisability of departmentizing stake and ward workers, pointing out the advantages to be derived by so doing. He suggested that these divisions of work and responsibility might be as follows: General Assignments and Organization, Cottage Meetings, Family Organizations, Teachers and Class Work, Temple Excursions, Records and Record Keeping. Most of these departments could be used both in stake and ward.

Elder Tom Baliff of Shelley Stake spoke on Temple excursions. He explained that no uniform plan could be adopted because some people lived close to a temple while others were a long distance away. He thought it a good plan, as has been adopted in some stakes, to have the younger people form baptism excursions. The various Priesthood Quorums, as well as the auxiliaries might go as such. He pointed out the importance of thorough preparation beforehand so that there be no "hitches" when the people arrive at the temple.

NEPHI ANDERSON: DUTIES OF WARD COMMITTEES

I am going to address a few remarks directly to ward workers, because I take it that most of you are such, whose work lies among the people, and who have the responsibility of bringing the great message of salvation direct to the Saints in their homes.

You will remember, you who were members of the ward committees last year, that there was sent to you a little booklet, printed and ruled for your special benefit. We called it the Ward Committee's Note Book. Some people called it the Questionnaire.

The work of the Committee was and still is, to go among the people and take a survey of the conditions of the people in the particular line of work to which you were called. Here you find a family lacking in certain things; here you find a person who is

not quite converted to the principle; here you find a family who has not been through the temple. You find many and various conditions, and you make note of these conditions. You find some families where there are no records kept—neither family records nor temple records. They make no record, except perhaps on little slips of paper when a child is born, or when there is a marriage, or death. The note is put away—nevermore to be found.

These are some of the conditions that your Committee members find in their canvass of the ward, and these are the things that you make note of in your Ward Committees Note Book.

It is to be presumed that you were all quite active last year, in this, and that you did make a canvass. I visited a place once where they told me they had made a canvass of the ward and made a record of every family in the ward. "Now," they said, "What more is there to do? We have done what we think was our duty; here it is. Shall we send the book to you at Salt Lake City?" "Why, certainly not." I said, "We don't want it. It is your book. The stake people don't want it. It is your personal, private note book. It is for your information, and you have barely begun the work."

After you have taken the survey, your work now is to correct conditions that need correcting; to teach where there is ignorance, to enlighten where there is darkness, to convert where there is lack of faith, to help where help is needed. That is the work of these ward committees. This is not done in a day, nor a week, nor a month, and neither in a year. It is a continuous labor.

Now, then, for this year's work. None of the stakes reported last year that they had completed the work and had nothing more to do. In fact, most of them said they had made a beginning only and were now ready for real work; and so the instructions that were sent to all the stakes and the wards, desired that they continue in the work, use the little book, and go on along the lines indicated. If there are any wards that have not enough books, send in and we will supply you.

I take it that you ward committee people, with the ward representative as the chairman of your committee, are called together once a week. I cannot think that you would do much active work if you were not called together once a week or once in two weeks—not less often than that. The ward committee should get together and follow a little definite program of reports and the matters that come before you as to conditions in the ward. Here is a family for example—and (I am a member of that committee) I have made a note in my book to the effect that John Brown lives at such an address. Have they a family record, and are the entries up to date? No. To what extent are

they interested in genealogical and temple work? Very little. In fact, there is a pencil note taken (because it can be easily erased) and I can write "Yes" instead of "No" when they are supplied with the records). Have they had their endowments? No. Now, we are together in committee meeting. Brother Brown told me neither he nor his wife have had their endowment; in fact, they were not married in the temple. Their family consists of five or six children, all born outside of the covenant. They are getting along in years, yet none of them have been to the temple. Well, what's the matter?

Now, then, it is my business as a committee member to find out what's the matter. And mind you, it is my business to do it with tact, and with wisdom; and it is not my business to go around and make the impression that I am a census taker. It is my business to go there with the Spirit of the Lord, and with the spirit of love in my heart to see how I can help that family, because that family needs help. A family of Latter-day Saints in that condition needs help—as much as if they were without food, or raiment. It is my duty as a member of the ward committee to confer with my fellow members as to how we can best help that family. I should get close to the father, or to that mother, so that they will open their hearts to me and tell me the reason—it may be something that has rankled in their hearts for years—I should consider what they tell me to be sacred between them and me, and not to be talked about to my neighbors. Talk it over in a spirit of love and kindness and helpfulness with the members of the committee, but not outside of that committee meeting.

Can you see, brothers and sisters, where your labor is? Can you see there is something for your ward committee people to do? I attended a ward meeting last Sunday and talked at the afternoon sacrament meeting. The genealogical representative reported on his labors in the ward for the year, and his report showed there were something like forty families in that ward who had not been to the temple. I said to the brother, "You surely have made a mistake; that cannot be right; your census must have counted every individual of the families." "No," he said. "You go over these figures again," the Bishop said, "That's a mistake. I cannot think that forty Latter-day Saint parents in one small town have not been to the temple."

Are there any such conditions in the wards and stakes represented here? If so, brothers and sisters, there is your work—there is something for every one of you to do. The complaint is sometimes made that the ward committee members are not qualified for their labors. In some cases, this may be true; but there

are none of you so weak but that you can become stronger, none so poorly-informed but that you can improve. As you learn the conditions in your wards where help is needed, you will know what you yourselves must do to qualify yourselves for giving this help. A part of the time in your committee meetings can well be devoted to posting yourselves on the doctrines of salvation, and also in the record keeping which this work calls for. Be not content with inefficiency.

MISS LILLIAN CAMERON: IMPORTANCE OF THE SOCIETY AND ITS WORKERS

I am happy to be here and partake of the spirit that is present in this meeting. I have been thinking that if the Prophet Joseph Smith were here, and could see this assembly, he would feel that the Relief Society sisters had faithfully carried out the injunction given to them shortly after the organization was perfected, that they should "provoke the brethren to good works." The sisters have labored for many years encouraging the people to do their temple work, and assisting them to prepare their records. I have never been to a genealogical meeting where so many of the priesthood were present, and I feel now that we will make greater progress for the work is where it rightfully belongs.

I shall never forget hearing President Smith say that we could do without the Relief Society, without the Sunday School, the Mutual Improvement Association, the Primary and the Religion Class, but we could not do without the Priesthood in our Church. I said at the time, he did not mention the Genealogical Society, hence I felt that the Church could not get along without that society, because it is the organization which has as its object the helping of those who need help in doing this great work for our dead.

I think it is a good thing for all of us to go to the temple at least once a year, and oftener if possible, and get the spiritual benefit that comes to us; but it is an expensive trip for those who live great distances from the temple. In talking to some of the sisters, they told me that it cost the members of their stake $25.00 each to make the trip to Logan. Just think what could have been done with that amount, in releasing those of our dead on the Other Side. Fifty women and thirty-three men could have been endowed. Let me offer this suggestion, that you consider having a temple day, once each month, by collecting funds and sending with properly prepared records to the temple, where the work can be done by those engaged for that purpose.

The practical part of our work, that of collecting, compiling,

and preparing records for the ordinance work is the hardest part, hence we need those on stake and ward committees who are capable of grasping the details of such work, and I would like to suggest to the presidents of stakes and bishops of wards, that people who have mental as well as physical vigor, be chosen to fill these positions; also that some of the bright, faithful younger members of the Church be called to active service in this work.

ELDER JAMES BLAKE: BENEFITS OF THE GENEALOGICAL SOCIETY

When I was in England on my mission, I had the spirit of this temple work upon me, and I spent many hundrdeds of dollars in going to the native places of my fathers and their fathers and collecting names. Besides, I hired a brother, a very capable man in England by the name of George Minns, to help me, and I came home with one or two thousand names, for which I was very thankful.

Soon after coming home, I became a member of the Genealogical Society. When I went to the library, I found the very records which Brother Minns had access to. For $10, the price of a life membership in the society I had access to the records in Salt Lake City, and I have collected something over ten thousand names.

Don't you see what a wonderful blessing it is to become a member of this Society? Most of the records in the library do not come down later than the year 1812, and so there is a few you might gather by going back to your native land, since the date when they were taken over by the government from the churches. I would advise, my brothers and sisters, that you become members of this society, and then if you have time you can go and search out these records personally.

Question from the audience: I understood Sister Cameron to suggest that in some cases it might be advisable, instead of spending so much in going to Logan, to send that money to one of the Temples, and have some worker do so much more work for the money. Is that right? Are we to understand that we are at liberty, then, to secure the services of a good Latter-day Saint to look after our temple work?

LILLIAN CAMERON: PROXIES AND EXCURSIONS

I would answer that by saying that in all of our temples there are people engaged who can do that part of our work which we are unable to attend to ourselves. Baptisms and sealings are performed gratis, but the endowment which takes a longer time

is done at the rate of 75c for each man and 50c for each woman, this because those who do this service are usually aged people who help support themselves, and this is the means by which they do it. If I am correctly informed some of the wards have chosen one or more worthy couple, and have sent them to the temple to work on records supplied by families in the ward, and they have been paid by those supplying the work.

The credit is not all due the man or woman who does the work, especialy if they have been paid to do it, but to the person who has made the work possible. If you send a list to be endowed with sufficient funds to pay for same, you will receive credit for having done so much work. If we are so situated that we can do our own work, we receive a blessing and a satisfaction for so doing. But where we live so far away from a temple city, we can do much more than we usually do, if we will only take advantage of the opportunity given and have our work done by the proxies in the temples. All of us can afford a few dollars occasionally, and we add to our own happiness, as well as that of those of our ancestors who have passed on.

I would like to say a word in regard to temple excursions. Of necessity the number going from a stake to the temple is limited, and the number allotted should be adhered to as provision is made for that many only, and a greater number coming would probably cause disappointment, delay and confusion.

All work to be done that day should be prepared before hand on the proper blanks, and writing should be plain and legible.

ELDER JAMES BLAKE: EXCURSIONS: A TEMPLE

I would suggest that we have only one excursion a year. I think that is plenty, if we can take the suggestion of Sister Cameron of sending our money to the temple and have the work done.

While I am upon my feet, I want to suggest that we bring forth a resolution at this Convention. We are the largest body of Latter-day Saints removed from a temple, and I believe it is our right, and the authorities will gladly grant their consent, to build a temple in the near future in this Upper Snake River Valley.

(The resolution was not formulated or voted upon.)

Joseph Fielding Smith: It is time to bring this meeting to a close; and I would like to add that every member of this Church who is worthy, ought to go to the temple occasionally for his own good; and I would be just as pleased as Brother Blake,

or anybody else, if we had a Temple in this valley, convenient to these Stakes. Of course, I do not know when that will be.

There was a very large attendance at the evening meeting at which Elder Joseph Fielding Smith was the speaker. Unfortunately, there were no reporters present, so this very inspiring address cannot be here given. After the services a varied program was rendered by local talent, after which adjournment was taken to the dance hall below and a very enjoyable hour was spent in getting acquainted and indulging in a few old-time dances.

The stake officers met again Wednesday, January 18th, at 9:00 a. m. in the Idaho Falls First Ward meetinghouse.

Elder Joseph Fielding Smith was in charge. The meeting was thrown open to a discussion of the plans or outlines of the Weber Stake and also the Bingham Stake outline which had been read in the meeting the morning before. After some discussion from different stake representatives, President Duckworth of the Blackfoot Stake moved that a copy of the Bingham Stake outline be sent to all stake representatives and that they accept it as a working basis on which to make their own definite plans of instructions. This motion was followed by some discussion, after which Brother Nephi Anderson stated the motion as follows: That the eight stakes represented take the magazine article and the Bingham Stake outline, carefully consider each and then formulate definite plans suitable to their own stake. That these plans must be approved by the stake presidency and then send a copy to the General Board for approval. The motion was voted on and carried unanimously.

The matter of funds was next taken up. After some discussion and suggestions, Brother Duckworth moved that friends and members be asked to donate annually to the Society, the date and amount of donation to be decided by the respective stakes. The motion was voted on and carried unanimously.

President Heber Austin moved that this Genealogical Convention be an annual affair. This was approved by all. Elder Smith moved that a committee, made up of the ten stake representatives be appointed to take charge of this annual Convention; this motion was amended by adding that George D. Kirby of the Bingham Stake act as chairman of the Committee. This motion was voted on and carried unanimously, after which the meeting adjourned.

Wednesday, January 18, 1922, 10:30 a. m.
Opening exercises.

JOSEPH FIELDING SMITH: HOW BEST TO QUALIFY AS WORKERS

"How best to qualify as ward workers" is the subject I have been asked to speak upon, which I must do very briefly. The first thing in order to qualify as a worker in the genealogical work in the ward is to have a thorough knowledge of the principles of the gospel, a testimony of the mission of the Redeemer and of the mission of the Prophet Joseph Smith, a firm faith in the efficacy of the work of salvation for the dead. This is the foundation on which to build. Unless we are converted ourselves to any principle or to any truth it will be impossible for us to teach it successfully to others. No person can understand temple work unless he has the abiding testimony of the Spirit of the Lord that the gospel is true, unless he is convinced in his heart that the principle of salvation reaches out and embraces every soul who is dead who is entitled to receive the remission of sins and the gospel just as the living have that opportunity.

Next, a person in order to be a successful worker whether it be in the ward or elsewhere in this work should have the knowledge which is gained in the temple of the Lord. No person can qualify as a teacher or instructor or worker fully in genealogical work until he himself has been to the temple and received of the blessings there for himself, then he will understand the necessity of these ordinances in behalf of the dead. I realize that a person may be enthusiastic and may be converted to this work and may sense to some extent the necessity of it without having received the blessings of the house of the Lord himself, but he will not be fully equipped because he lacks knowledge and understanding if he has not been to the temple and made himself familiar with the ordinances to be obtained therein.

Many times good sisters are interested in this work who are not privileged to go to the temple because, perchance, they have married outside of the Church, which is a regrettable thing; and yet realizing the importance of this labor, to some extent, they become interested and desire to labor in this work; but I would suggest that only those who have had the privilege of going through the house of the Lord should be called upon to act as workers to visit the people and teach them in regard to these important duties. I would not discourage anyone else, rather would encourage them to do all that they can in the gathering of records, in compiling them properly and other detailed matters concerning the preparation of work for the temple, but I maintain that in the wards as well as in the stakes, in

order to be fully equipped and qualified that persons acting in these capacities should receive the blessings of the house of the Lord.

The ward worker should have some initiative, should be full of suggestions, should understand how, more or less, to read character, to discern the spirits of men and know how to approach individuals in order to impart unto them the message of salvation. All people cannot be approached alike, therefore, tact should be used. If a person is not converted to temple work, it would be impossible to go into his home and teach him temple work in the same manner that it would be possible to teach somebody who is already converted. A different approach would be necessary.

I regret to say that the idea has prevailed very largely in some quarters that a person who is good, but perhaps has never done anything very much, is suitable to act as a worker in genealogical work, either in the stake or in the ward. That idea, of course, is being overcome. But we have had to contend with that, more or less, in some stakes and some wards, because the presiding officers, perhaps the Bishop, has felt that this was an honorary position only, and therefore he could call into this organization someone merely to give them a little honor, where there would be no labor attached to it. Therefore they have chosen individuals along in years who otherwise might be capable, but because of old age were not in a condition of health to visit among the people and to take this message of salvation to them.

A man does not have to be old, nor does a woman, to understand temple work. We do not have to get along in years before we get the spirit of salvation for the dead. As was explained here yesterday, it is largely the older people who go to the temples and devote their time. I can see reason in this, because younger people are occupied and their time is rquired in other pursuits while the aged people have laid aside the cares of the world, more or less, and have more time to go to the temple and devote their time to the salvation of the dead. And therefore, necessarily and logically, we find more aged people in the temple than we do younger people. But, the younger people mustn't get the idea this is only an old person's work; it is for all the Latter-day Saints, and young people can attend to these matters and get the spirit of this work just as much as those who are advanced in years. And I want to say, it is pleasing to have such a large representation of the younger members of the Church at this convention, and they have manifested a great deal of interest and enthusiasm in this labor.

A great deal could be said in relation to this subject. Other matters which I will mention are that the workers must be ab-

solutely in harmony with the principles of the Gospel, they must be in harmony with those who preside in the ward, they must labor under the direction of the Bishopric, for we must keep in mind that we labor under those who are called and appointed to be in charge. And our reports should be to them. We should ask them for counsel and advice and labor under their direction in all things.

My brethren and sisters, keep in mind this thing; that as was expressed yesterday, we without our dead cannot receive the fulness of salvation. We must understand that those who have died without a knowledge of the Gospel are just as much entitled to receive the privileges of salvation as are we who are living now when the Gospel is restored. And the Lord has arranged it so that they shall not be overlooked, but that every soul shall have the opportunity of salvation. And in order that the family chain shall not be broken it becomes necessary for us to perform labors for our dead, and ward workers must keep these things constantly in mind and give them to the people in their visits among them.

Another thing: Every ward worker should be a subscriber to the magazine. We have not made a general canvas and asked for a general subscription to this magazine of ours, but the ward worker should be in touch with the things which are contained in this magazine so that he will know what is going on in other organizations and be constantly in touch with headquarters. More could be said on this subject, but these are a few things which are necessary in order to fit and qualify a worker whether it be in the stake or in the ward.

LILLIAN CAMERON: RECORDS AND RECORD KEEPING

The practical part of our work, and the hardest part, too, is the keeping of our records. It isn't hard to convert Latter-day Saints to the need of temple work; but it is hard to teach them how to arrange their records and keep them in such a way that they themselves, and those who come after them, will know just what has been done. To look after our dead is indeed an important work, in fact, the Prophet Joseph Smith has told us that the greatest responsibility God has placed upon us is to seek after our dead. As a rule the older members of the Church are the ones who take this responsibility, but I believe every adult member of a family should assume some of it, by giving such assistance as they can to help the work along. The older members can go to the temple and do the work there, while the younger people can do the research, recording, etc., of the names so necessary, before the ordinance work can be done. Fathers and mothers should encourage their sons and daughters to assist in

this work, while they are young, as it helps them to get the spirit of the work and gives them something to do that is really worth while.

We are considered naturally a record-keeping people. Since the organization of the Church, a history has been kept of the doings of the people. However, when the first temple work, or rather the first baptisms for the dead were performed no record was kept of the ordinance.

I was reading only last Saturday a sermon delivered by President Woodruff in general conference in April, 1894, regarding the sealing of husbands and wives, and the sealing of children to parents, and other subjects relating to temple work. Among other things he said when the revelation regarding baptism for the dead was first given to the Prophet Joseph Smith so happy and glad were the Saints to be able to do this work that some went down into the Mississippi River and were baptized for some of their dead kindred; men acting for both men and women, and women doing the same. They did not understand that men should stand proxy only for men, and women for women. No record was kept of it, hence, the Prophet Joseph received a revelation telling him that records should be kept, that what they recorded on earth should be recorded in Heaven, and whatsoever was bound on earth should be bound in Heaven. Sections 127 and 128 of the Doctrine and Covenants are very explicit on this subject.

During the time that temple work has been in operation, many different kinds of records have been in use, and most of them proved unsatisfactory. The books used a number of years ago had a section for recording the baptisms and endowments of the males, a section for the females, and a section for the sealing of husband and wives. Books printed later had a section added for the recording the sealing of children to parents. This was unsatisfactory because it entailed so much work, and families could not be grouped together.

The book in use today, is one approved by the committee on Temple Records, Elders Joseph Fielding Smith and Hyrum G. Smith, and we think we have a fairly good record, which we recommend to the Latter-day Saints. In the front of these books is a page of explanations which every beginner should read. I believe the trouble with most of us in beginning this work is that we fail to realize that genealogy is a science, and we must study and exert ourselves in order to know how to proceed.

One of the duties of the ward committee is to study and qualify themselves in order to instruct and give information to those who need it. Often we have people come long distances

to do temple work wholly unprepared, and they are sent to our office for help.

They come to us and say, "I want to go to the Temple today to be baptized, can you help me get some names ready." It is probably too late, as records should be in the Temple by 11 o'clock Monday; and unless special arrangements can be made, a whole week is wasted, which might have been used to good advantage. Or, someone will come and say, "I want to get my genealogy, but I don't know anything about it." If ward committees are doing their duty, every family in the ward would know where to go to receive help and instruction before leaving home to engage in a work about which they know little or nothing, and thus save time and energy.

We recommend that one family line only be recorded in each book. Experience has taught us that this is best even though we have only a few names to begin with. In the past we have sometimes recorded two and three lines in one record, because we were requested to do so; and later we regretted it, because in a year or two after making a research a number of names were found which could not be recorded in the space allotted, and it was necessary to get another book, anyway. So we feel to impress upon you the necessity of using one book for each line. Don't try to economize in space or money when beginning genealogical work; we want to think of the future, and leave our records in such a shape that those who come after us can add to that which we have begun.

In compiling a record I usually begin on page five, leaving the four pages in front for information which I may get in the future, and which connects with that which I already have. When beginning a record on page five, begin numbering with 101, leaving the 100 numbers to be used later if necessary.

Every Latter-day Saint family should have a record of its members. If we fail to keep a record of our own families, and the history relating to them how much better off will the people be who follow us? The head of every household should see to it that the family record is kept.

We recommend the L. D. S. Family Record for this purpose. Again I say read the instructions given in the front of the book, and there can be little misunderstanding as to how to proceed and what to record.

At a meeting in the ward house yesterday, we considered the slogan "A temple worker in every home." I like that slogan, but I should like to add a little more to it. "A temple worker in every home and a genealogist in every family." Every home can supply a member to help do the temple work, but only one is needed in the family—which may include the members of many homes, to do the genealogical research and recording for that

group. And since this is technical work, one should be chosen who is capable of grasping the details connected with genealogical research and recording.

In order to make it easier for us to gather genealogical data, when writing to relatives or friends, blanks have been prepared which may be had from the Society for ten cents per dozen.

NEPHI ANDERSON: LESSON BOOK AND PENCIL NOTE BOOK

Elder Anderson commended the beautiful stage setting with the word "Genealogy" in the center. He also explained the proper pronunciation of the word, stating that the accent should be on the "A" which has the short sound as in "at" and not the long sound as in "awe." He then said:

The little lesson book has been in growth for a good many years. Ever since this work of the Genealogical society has taken an organized form it has been found necessary to have a lesson book. So we began some years ago to formulate some instructions in genealogy. A good many people have helped to make this book. Sister Susa Young Gates was one of the very first, and there have been a good many others. This is the 5th edition of the book.

The book contains the technical detail of our genealogical work. If any of you wish personally to become acquainted with the record keeping details of the work, we know of no other book that will help you so much. It is really the first, or only text on the science of genealogy ever printed that we know anything about. Use it in your classes, and in your study of genealogy. As Sister Cameron said, many people come long distances to do temple work, and when they get to Salt Lake, they say they don't know anything about it. They will begin to ask questions. We say to them, "Have you a little book called 'Lessons in Genealogy?'" And they say, "No, we never heard of it." "Well, then, you will find what you want to know in it." What a saving of time it would have been had they read the little book. Ward committees should see to it, if there are any who are just beginning and know nothing about the details of the work in record keeping, that they are informed with a little perusal of the book.

In connection with this Lesson book is a little note book ruled like the Temple record as far as the genealogy is concerned. In beginning to record the genealogy, you are liable to make mistakes. Practice on the fifteen cent note book, so that you will not spoil the permanent Temple record book.

For detailed explanation of the Heir and relationship, Elder Anderson referred his listeners to where these subjects are treated in the Lesson book.

JOSEPH FIELDING SMITH:

In the meeting this morning before the regular session convened it was decided that a convention of this kind be held by all the stakes forming this group including one stake that was overlooked, that of Lost River, each year. We would like you who are assembled here today who represent the nine stakes to ratify this. (It was ratified by a unanimous showing of hands.) We will bring this meeting to a close by the choir and congregation singing the "Doxology."

Lunch was again served by the sisters of the Relief Society.

AFTERNOON SESSION. 1.00 P. M.

Opening exercises.

JOSEPH FIELDING SMITH:

I have been approached a number of times, quite a number of times, by individuals during the sessions, or between the sessions of this convention, who have expressed their gratitude and pleasure and have declared that they have gained a great deal through their presence and in the instructions which have been given, and I desire to say that the credit is not mine, it does not rest with us who have come to visit you from the South, but the credit for this convention is due to Brother Kirby and his workers in this the Bingham Stake. They took the initiative, and it was through them that the convention was called and they must receive the credit for it. I thought it would not be proper for us to depart from this meeting, which will be the closing meeting of the convention, without saying that and without giving an opportunity to Brother Kirby to say a few words. He also has some announcements to make and he will do so now.

GEORGE D. KIRBY:

There have been a few happy days in my life, but I don't know of any that were happier than the last two have been. I have been instrumental in a small degree, perhaps, in taking the initiative in this splendid thing which has happened to us, but I want to say that while I may have taken the initiative, without the earnest support of my co-workers and everybody who has been approached in connection with this convention, it could not have been made a success. I am willing to accept the credit for having started it, but not bringing it to such a glorious termination. I may say that the credit is due to the other people. Everybody in

this Stake, I feel safe in saying, has had more or less to do with the success of this convention. The people who have been called to the head of this convention have worked untiringly. They have been free with suggestions which have been put to good advantage. They have responded to every request they have been asked to.

Those brothers and sisters who were asked to supply food have responded more freely than expected. Those who were asked to supply financial assistance have responded freely. And from the standpoint of work no one has hesitated or demurred in the least. It has been a pleasure to us—the pleasure has not been all yours by any means. We have thoroughly enjoyed this convention and I am sure I speak for the people of this Stake when I say this. I ask the Lord to bless us that this will be only one of many such conventions, and I pray that the work will grow so that there will be more conventions every year which will take in representatives of the entire Church along these lines.

I think it would be only proper at this time to express my sincere thanks not only for the support that has been given in this Stake, but to the other brothers and sisters who have come from other stakes to learn what they could of the work. We trust that you have all been well paid for your trouble and that your time has not been wasted. To the brethren and sister from Salt Lake I feel that we owe particular thanks for their kindness. They have been generous in giving us the instruction which we so badly need. I do hope that the workers in genealogy will go from this convention with a determination to put in full effect in their stakes and wards the instructions they have received. It was decided that this would be an annual affair so keep this in mind, and be ready when called upon to say to your friends and neighbors, we had a good time before and we will have a good time again.

JOSEPH FIELDING SMITH:

There are two others who have been very kind to us, Sister Chandler in taking charge of the luncheons which were served to us between sessions at this convention, and Brother Crabtree who was in charge of the entertainment, that is, in looking after you, in seeing that you had places where you could go. We would like to hear briefly from each of these.

Sister Chandler and Brother Crabtree each expressed their gratification of what had been accomplished. Special praise was given the sisters of the Relief Society for what they had done, after which Elder Smith continued:

We have been very fortunate in having a full attendance of a choir at each session of this convention in the middle of the

week. Yesterday, the singing was furnished by the choir of the Idaho Falls Second Ward and today by the choir of the First Ward of this city. We appreciate their singing. We have enjoyed it. And we want them to understand that we do appreciate the fact that they are willing to come out at this time. Everybody is busy and there is much to be done, yet they are willing to come here and give us the benefit of their singing.

Outside of the benefits that come to us in this convention in matters of Temple work and looking after the interests of our dead, there is the social feature which has been of great benefit to us. We have been brought a little closer together. Our hearts have been touched. We have had a brotherly and sisterly feeling for each other which we do not see so much now as we used to.

Elder Nephi Anderson spoke on the history, growth, and purpose of the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE. He said the Magazine's growth had been slow, but now there were enough people interested in genealogical and temple work who were glad to give the Magazine their support. It is the aim to make the Magazine a distinctive help and an inspiration to those engaged in this particular line of activity.

ELDER JOSIAH CALL of Rigby Stake spoke in behalf of the nine stakes represented, expressing his deep appreciation of the wonderful time they have experienced during the convention. He moved a vote of thanks which was unanimuosly carried.

ELDER JAMES BLAKE of the Tremont Stake spoke of mental and spiritual conditions which should prevail with those who go to the temple. He said that all such should be in harmony with the principles of the gospel and with the authorities of the Church; they should have no ill feeling against anyone; they should be ready to meet every requirement made of them as members of the Church; they should pay their tithes and offerings; they should not belong to any Club or Society which interferred with their Church duties; they should be willing to observe the instructions given them in the Temple, especially regarding their clothing; they should keep a record of all the Temple work they do.

JOSEPH FIELDING SMITH: THE GENEALOGICAL SOCIETY, ITS PURPOSE AND MISSION

I understand that the little book, "Lessons in Genealogy" have not only been published in five editions in English, but has also been translated in German and Spanish. If any one here desires to have a copy in German print they can get a copy for fifty cents.

My sermon is contained in this little lesson book and all I need to do is to read what it says on this first inner page.

"The Society was organized for the following purposes:

"1. To assist the Saints to obtain genealogies of their ancestors.

"2. To secure from all nations and peoples, so far as possible, genealogical records, and deposit them in suitable quarters where they may be preserved for the perusal and benefit of members of the Society.

"3. To provide a place where the Saints may be instructed in the best methods of keeping accurate and intelligent records of their Temple work, and be assisted in the clerical labor.

"4. To increase the interest of the Latter-day Saints in the important work of salvation for the dead."

I'm not going to quit with that because I want a little more time. This organization came into existence shortly after opening of the Salt Lake Temple in the spring of 1893. In the fall of 1894 President Wilford Woodruff, together with his counselors and a number of other leading brethren one of whom was Franklin D. Richards, organized the Genealogical Society of Utah, the object being as already stated. This organization is very closely connected with the Temples. It is not an auxiliary. Get that firmly fixed in your minds. The Sunday School, Primary, Religion Class, Mutual and Relief Society, these are auxiliary organizations, but this organization is a part of the great Temple work system of the Church. This organization is an aid to the Temples and an aid to the Latter-day Saints in performing their labors in the Temples. It has a place which is unique—peculiar to itself. It has a position which is absolutely necessary in this Church and Kingdom.

The title perhaps is a little misleading to those who do not fully understand. "The Genealogical Society of Utah," makes it appear that it is localized, that it is an organization confined to the borders of Utah. That is not the case. It is just as broad in its jurisdiction as the Church and wherever there is a ward, a stake of Zion, a branch of the Church or a mission, there this organization is found. We are in communication with a great many genealogical organizations. We are able to make exchange with them. They let us have their magazines and we give them ours. We get in touch with them and receive their publications. They treat us well, all of them. In fact, they don't wait to ask us if we want a record. They send it and the bill and they know it will be paid. This is not only true in the United States but also in Europe. Our standing in the world is good.

Now I call your attention to the fact that it says here that one object of this organization is to secure from all nations and peoples so far as possible, genealogical records, and deposit them in suitable quarters where they may be preserved for the perusal and benefit of members of the Society. That is the object of it.

To gather in from all organizations that are compiling records all the information possible, and put it in one place where all members of the Church who are willing to become members of this Society may obtain this information.

There was a time when we were under the necessity of limiting our purchase of books to general records, for instance, like the vital records of Rhode Island and Massachusetts. The vital record is a record compiled containing the births, marriages and deaths of all the people in a given locality. That is called the vital record or the vital statistics.

We have now reached that stage in our development when we do not have to consider whether or not we are able to buy a record but we are now gathering in family records. We are getting the records of the Jones, the Browns, the Smiths, the Thompsons. We are gathering in these records as fast as they are being compiled and published. Whenever the societies in the East publish a record they send it along to us with a bill. That is the standing we have in the world. We hold a membership with most of the societies in Great Britain, which are publishing vital records and other records in that land. They send their notice to us when our membership is due, we pay our membership and they send us their publications; thus our library is increasing rapidly. We are spending hundreds of dollars for books. Our library contains about 7000 volumes.

Now about the magazine. This magazine at a dollar a year you perhaps think is high, but compare it with the magazines in the East. We are paying four and five dollars for magazines that do not contain double what this contains. We are not making any money on it. We are not paying anybody but the printer. All we are paying for is the printing of this magazine and the postage, and we are giving you the benefit.

Now just another thought which I desire to express here. We are not only gathering these books for you so that you may come and get your genealogy, but our organization is also there for the use of the members so that they may learn how to compile these records. Of necessity we are bound to limit an individual in his researching to his four lines as was mentioned here this morning.

Our program is now finished as far as we are concerned. But I feel that we would not be doing our full duty to close this convention without hearing a few words from President Austin of this Stake who is the host. I would like to hear a few closing remarks from President Austin.

PRESIDENT HEBER C. AUSTIN:

I have rejoiced in the wonderful inspiration of this convention, and in the splendid information and instruction we have re-

ceived, and the spirit of the convention. And I feel, my brothers and sisters and friends that it is we people of the Bingham Stake who ought to thank you people for coming here. We feel that we have been honored in having the first big inter-stake genealogical convention of the Church here in this stake of Zion. We thank you all for coming here.

We hope we have entertained you. You realize there are some people who are over-modest and who do not make their wants known. But we hope you have all been entertained. The credit for the success of this Convention is due the brethren and sisters from Salt Lake and the stake and ward workers. The Stake Presidency have had little to do with it. Brother Kirby and his workers are to be commended for this splendid convention. I pray that the Lord will bless us and that we shall have convention after convention from year to year, and I pray that we will meet with even greater success than we have met with at this time.

The choir sang the anthem, "Glory be to God the Father," and the benediction was pronounced by Dr. H. Ray Hatch, of Bingham Stake.

About 800 delegates were in attendance at the regular meetings of the convention.

SUMMARY AND APPRECIATION

It is fitting that we give the following aptly-expressed sentiments regarding this convention, written by Elder Kirby and sent to his fellow workers in Bingham Stake:

"The not-to-be-forgotten Convention of the nine Stakes in Idaho, held January 17-18th, 1922, in Idaho Falls, presided over by our beloved brother, Elder Joseph Fielding Smith, has given us a splendid start and written a new chapter in the history of our Church. It was mighty; glorious in the spirit and bigness that grew upon us all, as the meetings and counsel proceeded from their opening, to a height which compelled the feeling that we have entered upon a better understanding of our stupendous responsibility.

"Who will forget those splendid gatherings of nearly a thousand people in the Auditorium, and our leader's masterful, eloquent, fascinating addresses? The other speakers, with their stirring energy, deep impression, logical, inspired, spiritual addresses, have left us a gold mine of informative treasure which can be drawn upon continually.

"There is something decidedly helpful in the gathering together of men and women of consecrated unity of purpose, with settled minds and perfect spirits for the achievement of lofty

and worthwhile things. It inspires us to undertakings almost impossible.

"There may have been times when conditions were better than at the present for the big things we hope to accomlish, but thank God the things are all within the realm of possibility. Let us grasp the importance of our duty and understand better the present opportunity. Let us frame plans and decide on efforts to fit into them with every department of Church activity.

"This is an inspiration so heaven-born that it appeals to the listless and most indifferent minds, and it should stir us to unlimited faith and our best and biggest efforts.

"Wellington said at Waterloo: 'Hard pounding, gentlemen; we shall win!' Such work we are engaged in is glorious. It has compensations that abundantly repay all self-denials, and struggles. These are glories that stimulate the soul of every earnest worker. There is hope and high purpose and inspiration in such a work as you and I are engaged in. Let us undertake it, determined to accomplish all that we can. *'He never fails who sides with God.'* Work in earnest, be undaunted by obstacles. Put on the armor of God, and take the mighty weapon, the Sword of the Spirit, which is the Word of God.

"Let us be up and at it. Remember, we are doing our best for imprisoned souls. Some soul depends on what you do. No effort is ordinary. You are playing an eternal part in an immortal drama. The program is going on every moment whether you do your part or not. Don't look down at your feet or look over your shoulder and make excuses: *'Faith laughs at impossibilities and cries: It shall be done!'* "

MURDOCK FAMILY

Compiled by Annie Lynch

(Continued from page 23)

17. Hannah Murdock[3], *(Samuel,[2] Robert[1])* was born in Windham, Conn., 15 Aug., 1726, and married Hebard of Windham.

18. Samuel Murdock,[3] *(Samuel,[2] Robert[1])* was born in Windham, Conn., 27 Aug., 1729 and married, 15 Mar., 1750, Mary Wight, or Wright of Scotland, Conn. In 1761, he bought 60 acres of land in Hartford, Vt., for 47 cents per acre.

Children, all born in Windham.

i. Mary, b. 4 Jan., 1751.
ii. Hezekiah, b. 10 May, 1752.
iii. Joshua, b. 27 Sept., 1753.
iv. Samuel, b. 11 Feb., 1755.
v. John, b. 1 Dec., 1756; d. 25 Apr., 1758.
58. vi. Joshua, b. 9 Oct., 1763.
vii. Eli, b. 9 June, 1765.
viii. Daniel W., b. 23 Mar., 1767.
59. ix. Throop, b. 15 Oct., 1768.
x. Elizabeth, b. 15 June, 1770.
xi. Eunice, b. 26 Feb., 1774.

19. Jonathan Murdock,[3] *(Samuel,[2] Robert[1])* was born in Windham, Conn. 19 Feb., 1733. He married 1 July, 1756, Sarah, daughter of John Gibbs. She died 7 Apr., 1776, and he married (2) 20 Mar., 1777, Hannah Wallbridge.

Children of first wife, born in Coventry, Conn.

i. Susanna, b. 2 July, 1757.
ii. Sarah, b. 26 Feb., 1759.
iii. Mary, b. 16 Jan., 1761.
60. iv. Lydia, b. 15 Mar., 1763.
61. v. Pamelia, or Paulina, b. 17 July, 1769.
vi. Jonathan, b. 1 Aug., 1771.
vii. Submit, b. 7 Apr., 1776.

Children of second wife, born in Coventry, Conn.

i. Hannah, b. 7 Jan., 1778.
62. ii. Polly, b. 7 May, 1779.
iii. Dan, b. 3 Nov., 1781.
iv. Roxa, b. 10 Aug., 1783.
v. Lucinda, b. 7 June, 1785.
vi. Samuel, b. 13 Mar., 1787.
vii. Betsy, b. 20 Dec., 1789.

20. Submit Murdock,[3] *(Samuel,[2] Robert[1])* was born in Windham, Conn. 13 Nov., 1736. She married 28 Nov., 1754, Hezekiah, son of David and Mary Mason Huntington of Windham. He was born 3 Oct., 1728. He lived about ten years in Walpole, N. H., but returned to Windham, about 1803 where he died, 17 Sept., 1807; and his wife, 24 Apr., 1808. He was in service in the Revolution, going to Boston with the first troops raised in Connecticut. He started in Windham a manufactury for repairing muskets and other arms and served the government not only during the Revolution but for some years after. For this work, he received 74,000 dollars

of continental money. He was major of the fifth regiment of militia.

Children born in Windham, Conn.

i. Eunice, b. 3 Jan., 1756; m. 8 Dec., 1774, Capt. Ralph Ripley and had Bradford, 18 Mar., 1776. Elizabeth, 9 Aug., 1778; Christopher, 12 Dec., 1781; Eliphalet 31 Oct., 1784; Eunice, 12 Nov., 1786; Ralph H., 16 Nov., 1789; Laura, 4 July, 1792; James, 10 Dec., 1794.

ii. Submit, b. 29 Mar., 1758; d. 18 Oct., 1759.

iii. Gamaliel, b. 28 Nov., 1760; m. 13 Feb., 1782 Keturah Armstrong and had Abigail, 11 Oct., 1783; Emma, 7 Aug., 1785; William, 2 Dec., 1787; Lucinda, 20 Nov., 1789; Lydia, 2 May, 1792; Oliver, 25 Oct., 1794; Laura, 13 Nov., 1796; Levi, 4 Jan., 1799; Laurinda, 27 Jan., 1801; George, 3 Sept., 1803; Eleanora, 23 July, 1806.

iv. Gurdon, b. 30 Apr., 1763; d. 26 July, 1804; m. 25 Dec. 1785, Temperance Williams and had Mary B. Marvin, Eunice Ripley, Ralph R., Elizabeth M., Nancy, Joseph and Gurdon W.

v. Submit, b. 8 Aug., 1765; d. 22 Dec., 1856; m. 1 Sept., 1783 Minor Smith and had Alathea, 1784; Parthena, 27 June, 1786; Lucy, Henry, Lucretia Hezekiah H. died infancy; Hezekiah H.; Edmund; d. 18 July, 1862; Julia and Sophia.

vi. Sybbel, b. 22 Nov., 1768; d. 8 Mar., 1813 and had Samuel P., 18 Dec., 1792; d. 10 Apr., 1857; Julia, 18 Oct., 1794; William Young, 13 Dec., 1797; Erastus, 23 Nev., 1801; d. 29 May, 1802; Laura, 9 July, 1804; d. 8 May, 1846; Elizabeth, 10 Aug., 1806; d. 11 Mar., 1851; George H., 27 Oct., 1808.

vii. Lydia, b. 7 Aug., 1775; d. 23 Jan., 1843; m. (1) James L. Houston in 1832; (2) Nathan Jackson. Children, Henry A. (Houston), b. 1799, Jerusha S., b. 31 Oct., 1806 and Mary Ann, b. 15 Jan., 1810.

viii. Jerusha, b. 7 Mar., 1780; d. 20 Jan., 1838; m. 31 Jan., 1802, Jacob Sherrill and had a son d. in infancy; Julia, 21 Aug., 1803; d. 1 Sept., 1804; Julia, 14 Mar., 1805; Lewis H., 24 Dec., 1806; d. 14 Dec., 1807; Esther 10 Jan., 1809; James H., 7 May, 1811; d. 15 Aug., 1817; Laura, 29 June, 1813; Henry, 15 Sept., 1815; Hariette, 28 Sept., 1817; Emily, 25 Mar., 1819; Caroline, 13 Feb., 1821; James H., 25 Jan., 1825; d. 20 Apr., 1901.

21. William Murdock,[3] *(Samuel,[2] Robert[1])* was born in Windham, Conn. 2 Jan., 1739. He married (1) Mary Pierce who was born 1740 and died 1774. He married (2) Sarah Deenz.

Children of first wife, probably born in Lebanon, Conn.

i. Hannah, m. William Sebry of Madison Co., N. Y.

ii. Esther, m. Fisk.

iii. Louisa, m. Daniel Bemont.

iv. Polly, m. Woodward.

63. v. Eunice.

Children of second wife.

i. Fanny, m. 10 May, 1780, Harry Haines.
ii. Sally, m. 10 May, 1780, Eleazer Douglas, b. 23 Sept., 1754, in Blandford, Mass.
iii. Betsy, m. 18 Feb., 1791, William Rhodes of Hamilton, who d. 20 Dec., 1856.
64. iv. Celinda, m. Lambert Fuller.
65. v. Eliphalet, b. 15 July, 1776, in Lebanon.
66. vi. Joseph, b. 14 Nov., 1783, in Lebanon.

22. Daniel Murdock,[3] *(Samuel,[2] Robert[1])* was born in Windham, Conn. 24 Feb., 1742, and died 3 Jan., 1789. He married Ann Chamberlain. As far as can be learned, he had no children. In his will probated, 17 Feb., 1789, he mentions wife Ann, but no children named. He leaves his property to his brothers Samuel, Jonathan, Eliphalet, William and sisters Hannah Hebard, Submit Huntington, Daniel W., son of my brother Samuel, and Lydia Smith, daughter of my sister, Lydia Warner.

23. Lydia Murdock,[3] *(Samuel,[2] Robert[1])* was born in Windham, 29 June, 1745.. She married Warren.

Child:

i. Lydia, m. Thomas S. Smith.

24. Eliphalet Murdock,[3] *(Samuel,[2] Robert[1])* was born in Windham, 5 Oct., 1748, and married 25 Mar., 1778 Anna McCall, of Lebanon, Conn.

Children, born in Windham.

i. Clarissa, b. 16 Dec., 1778.
ii. Phelena, b. 14 July, 1780.
iii. Deborah, b. 30 Dec., 1781.
iv. A Son, b. 8 Jan., 1784; d. 1 Feb., 1784.
v. Anne, b. 14 Feb., 1786; d. 6 Apr., 1791.
vi. Lucy, b. 30 Sept., 1787.
vii. Jerusha, b. 1 Nov., 1789.
viii. Lucy, b. 25 Feb., 1792.
ix. Betsy, b. 16 May, 1794.

25. John Murdock,[3] *(Benjamin,[2] Robert[1])* was born in Newton, Middlesex Co., Mass., 9 Jan., 1727. He married in 1760, Mary Ward of Newton.

Children, born in Newton.

i. John, b. 6 Mar., 1761; d. young.
67. ii. Samuel.
iii. Mehitable, b. 22 May, 1763.
iv. Mary, b. 29 Feb., 1765; d. young.
v. Sarah, b. 30 Aug., 1766.

vi. JOHN, b. 23 Aug., 1768.
vii. AMASA, b. 28 July, 1772.
viii. GEORGE, b. 21 Feb., 1775.
ix. MARY, b. 27 Dec., 1778.

26. ABIGAIL MURDOCK,[3] *(Benjamin,[2] Robert[1])* was born in Newton, 11 Sept., 1733, and died in Uxbridge, 4 Feb., 1806. She married Samuel, son of Samuel and Ruth (Brown) Read of Uxbridge. He was born 12 Apr., 1730 and died 24 Aug., 1778.

Children, born in Uxbridge.

i. SAMUEL, b. 10 Jan., 1756.
ii. LYDIA, b. 4 Feb., 1759.
iii. SUBMIT, b. 23 Aug., 1761; d. young.
iv. SUBMIT, b. 24 June, 1763; m. Israel Taft.
v. RUTH, b. 3 Nov., 1764.
vi. COMFORT, bp. 25 Oct., 1767; d. 26 Nov., 1782.
vii. SAMUEL, b. 1 Dec., 1769; m. Nancy and had Abigail M., b. 12 July, 1796; Elizabeth Hill, b. 18 Sept., 1798 and Mary Green, b. 22 Oct., 1800.

27. BENJAMIN MURDOCK,[3] *(Benjamin,[2] Robert[1])* was born in Uxbridge, 31 Mar., 1736, and married, 20 May, 1760, Katherine, daughter of Samuel and Ruth (Brown) Read of Uxbridge, where she was born, 23 Feb., 1740, and died, 10 Oct., 1776. He removed to Townshend, Vermont. He and his son Oliver with 51 others signed an agreement binding themselves to maintain and disseminate the principles of American liberty and they adopted resolutions which were adopted by the Continental Congress, Oct., 1774. They were with Washington in Roxbury, July, 1775. Benjamin was a corporal in Capt. Simeon Hazeltine's camp: was with Schuyler and Montgomery at Lake Champlain and Quebec. He died, 24 July, 1776 of small-pox while in service at Crown Point.

Children:

i. OLIVER, b. 10 Apr., 1761, at Warren, Vermont. His revolutionary record is referred to above. He enlisted as a musician when only a boy and on one of the expeditions was taken prisoner by the Indians. When they found out that he was a musician, they carried him on a board on their shoulders, while he played the flute. When the prisoners of war were exchanged, they were determined to keep him and tried to hide him under a pile of skins. Later he enlisted as a privateer and the crew brought a prize to Hartford, his share being $1500 in Continental money which he left in care of his sister, Ruth. On the next voyage, he was taken prisoner and died on board ship from neglect and rough treatment.

68. ii. Ruth, b. 20 Oct., 1762, in Warren.
69. iii. Lydia, b. 27 Aug., 1764, in Warren.
70. iv. Molly, b. 29 June, 1766.
71. v. Benjamin, b. 9 Apr., 1768; d. 30 Sept., 1806.
72. vi. Samuel, b. 10 Mar., 1770.
73. vii. Thaddeus, b. 6 Aug., 1774.

28. (Further data not obtainable.)

29. Abigail Murdock,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 18 Sept., 1746, and married as second wife, 13 May, 1774, Samuel, son of Nathan and Mary Fiske, of Weston. He was born 9 July, 1742 and died 13 May, 1813. Samuel Fiske's first wife was Mary Parkhurst, who died, 19 June, 1773, aged 30, and had Hepzibah bp. 9 June, 1765, Louisa, b. 26 Apr., 1767 and Anna who d. June, 1773.

Children, born in Weston.

i. Abigail, b. 16 Jan., 1775.
ii. Ezra, b. Jan., 1778.
iii. Samuel, b. 6 Mar., 1781; m. Lydia Travis.

30. William Murdock,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 14 Jan., 1748 and died 27 Mar., 1827. He married, 16 Feb., 1775, Achsa Woodward, daughter of Deacon John and Hannah (Greenwood) Woodward of Newton. She died 7 July, 1806. He removed to Westminster, 18 Sept., 1773.

Children, born in Westminster.

74. i. Artemas,[5] b. 10 Sept., 1776.
75. ii. John, b. 3 Oct., 1778.
76. iii. Joshua, b. 29 Oct., 1780.
77. iv. Hannah, b. 4 Feb., 1783.
78. v. Lydia, b. 30 Aug., 1785.
vi. Lucy, b. 25 Oct., 1787.
79. vii. Ann, b. 19 Oct., 1790.
viii. Samuel, b. 21 Aug., 1792.
ix. Catharine, b. 20 Feb., 1796.

31. Ann Murdock,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 25 Apr., 1749. She married, 25 May, 1773, Elisha, son of Daniel, Jr., and Mary (Stone) Woodward. He was born in Newton, 13 July, 1744.

32. Samuel Murdock,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 4 Mar., 1752. He married (1) in 1780, Beulah, daughter of Jonathan and Eleanor (Hammond) Fuller. She was born in Newton, 22 May, 1753 and died, 9 Dec., 1804. He married (2), 25 Mar., 1806,

Jane, daughter of Samuel and Elizabeth Bacon. She was born, 9 Apr., 1771, and died, 18 Sept., 1849. Samuel was town clerk and treasurer for twenty-one years.

Children of first wife born in Newton.

i. MARGARET, b. 13 Dec., 1781.
80. ii. BEULAH, bp. 10 June, 1783.
81. iii. NANCY, b. 10 Nov., 1785; d. 1792.
iv. ESTHER, b. 2 July, 1788.
v. SOPHIA, b. 12 Apr., 1791.
vi. ANNA, d. 30 Oct., 1792.

Child of second wife.

82. i. NANCY, b. 3 June, 1811.

33. JOSHUA MURDOCK,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 15 Oct., 1753, and died, 20 Mar., 1812, in Hubbardston. He married, 12 June, 1783, Mindwell Parker, who died, 21 Apr., 1825. He was in the Revolution and the Boston tea-party.

Child.

83. i. LUCRETIA, b. 4 Apr., 1790, in Hubbardston.

34. ELISHA MURDOCK,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 19 Feb., 1757, and died, 1 Dec., 1815. He married, 28 July, 1793, Lucy, daughter of Thomas and Huldah (Flagg) Beale. She was born, 20 July, 1757, and died, 1 Nov., 1815.

Child.

i. ELISHA, b. 28 Mar., 1794, in Newton.

35. JONATHAN MURDOCK,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 17 May, 1759, and died, 22 Jan., 1843. He married, 24 Dec., 1795, Joanna Wait.

Children, born in Newton.

i. SARAH, b. 16 Sept., 1796; d. 5 June, 1809.
84. ii. JOANNA, b. 9 May, 1800.
85. iii. JONATHAN, b. 31 Oct., 1810.

36. ESTHER MURDOCK,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 28 Apr., 1761 and died, 25 Mar., 1839. She married, July, 1790, Samuel, son of John and Abigail (Craft) Ward. He was born, 5 Dec., 1762, and died, 11 Jan., 1834.

Children, born in Newton.

i. John, b. 20 Feb., 1791; m. in 1822, Mary Kingsbury and had George K., 29 Aug., 1823; John, 18 Oct., 1825; Mary Ann, 2 Mar., 1828; William Henry, 14 Oct., 1829; Emily, 13 Jan., 1832; Louisa, 5 Nov., 1834; Samuel F., 16 Aug., 1837, d. 1838; Ellen Maria, 15 Oct., 1839; Charles, 29 Dec., 1841; Samuel, 31 Dec., 1845.

ii. Artemas, b. 22 Mar., 1793; died in Illinois in 1849 of cholera. He m. in 1816 Patience Pigeon and had Patience, 22 Nov., 1817; Charles de Merritt, 8 Nov., 1818, d. 1840; Albert, 1820, d. 1824; Caroline, 1822; d. young.

iii. Beulah, b. 2 June, 1795; m. Nathan Trowbridge.

iv. Ephraim, b. 20 Jan., 1799; m. Lucy Covey and had Thomas A., 18 Dec., 1830; Elizabeth L., 26 Aug., 1833; Ephraim, 29 Dec., 1834; Joseph G. H., 5 Dec., 1837; Lucy E., 20 May, 1840; Ann C., 21 Aug., 1841.

v. Louisa, b. 12 Jan., 1802; m. 1831, John W. Kingsbury.

vi. Almira, b. 12 Jan., 1802.

vii. Joshua F., b. 15 Mar., 1805; m. 1832, Ann Noyes and had Edward, 29 Sept., 1833, d. 1836; Francis, 1 Sept., 1835, d. 1837; Edward F., 11 Dec., 1837; Charles H., 7 Oct., 1839; William F., 14 Nov., 1841.

viii. Samuel, b. 7 May, 1808; m. 1830, Sarah Rhodes and had Andrew A., 17 July, 1831; Winthrop A., 15 Aug., 1833; Samuel M., 1 Aug., 1835, d. 1839; Henry, 9 Sept., 1837, d. 1838; Esther M., 6 Apr., 1839, d. 1840; Henry L., 31 Mar., 1841.

37. Robert Murdock,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 30 Nov., 1763, and died, 1 Mar., 1846. He married (1) 26 Jan., 1792, Mary, daughter of Samuel and Mary (King) Hyde. She was born, 5 Jan., 1767, and died, 17 Aug., 1823. He married (2) 26 Sept., 1824, Ann, widow of Asa Rogers.

Children, of first wife born in Cambridge.

86. i. Asa, b. 2 June, 1792.

87. ii. Robert, b. 10 July, 1794.

iii. George, b. 1 Jan., 1800.

88. iv. Mary.

v. Martha, m. Washburn.

vi. Walter, b. 5 Feb., 1806.

38. Phebe Murdock,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 5 Dec., 1765, and married, 22 July, 1790, Nathaniel, son of Phineas and Thankful (Fuller) Bond. He was born in Newton, 19 July, 1759.

39. Nathaniel Murdock,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 16 Mar., 1768, and died, 1 May, 1839, in Brookline. He married, 1 July, 1793, Lydia, daughter of Lieut. John and Abigail (Hammond) Marean. She was born, 23 July, 1769, in Newton and died 24 Sept., 1850.

Children, born in Brookline.

89. i. Nancy, b. 8 Dec., 1793.
ii. Eliza, b. 1795.
90. iii. George, b. 1799.
iv. Maria, b. 1801.
v. Nathaniel, b. 1806.
vi. Thomas M., b. 1809.

40. Artemas Murdock,[4] *(Joshua,[3] Robert,[2] Robert[1])* was born in Newton, 2 Feb., 1771, and died, 11 Jan., 1825. He married, 19 Jan., 1797, Sally Eustis.

Children, born in Newton.

91. i. Sarah, b. 1798.
ii. Artemas.
92. iii. Julia.
iv. Adeline.
v. Eliza A., b. 1810.
vi. Thomas J., bp. 28 Oct., 1821.
vii. Caroline, bp. 28 Oct., 1821.
93. viii. Angeline, bp. 28 Oct., 1821.
ix. William, bp. 11 Oct., 1821.

41. Samuel Murdock,[4] *(John,[3] John,[2] Robert[1])* was born in Uxbridge, 17 Mar., 1752. He married, 22 Apr., 1773, Zipporah, daughter of Jonathan and Martha Bacon. She died, 21 Jan., 1804, aged 52.

Children, born in Uxbridge.

i. Fuller, b. 5 Aug., 1774.
94. ii. Hezekiah, b. 30 June, 1776.

42. Elisha Murdock,[4] *(John,[3] John,[2] Robert[1])* was born in Uxbridge, 25 Nov., 1755 or 1756. He married, 1779, Hannah, daughter of Gershom and Betsy Chapin. She was born, 17 July, 1759, in Uxbridge and died, 22 Nov., 1832. He died, 7 Dec., 1843. He was in the Revolution.

Children born in Uxbridge.

95. i. Fuller, b. 19 Feb., 1781.
96. ii. Betsey, b. 5 Apr., 1785.
iii. Lewis, b. 1 Aug., 1788.
iv. Chapin, b. 21 Apr., 1793.
97. v. Warren, b. 18 Feb., 1795.

43. Benjamin Murdock,[4] *(John,[3] John,[2] Robert[1])* was born in Uxbridge in 1757. He removed to Townshend, Vt. and probably married there.

44. Caleb Murdock,[4] *(John,[3] John,[2] Robert[1])* was born in Uxbridge, 6 Sept., 1759. He married, 11 Apr., 1786,

Mary Wood. He removed to Whittingham, Vt., where he died in 1810.

Child, born in Uxbridge.

i. Sophia, b. 19 Nov., 1792.

45. Jesse Murdock,[4] *(John,[3] John,[2] Robert[1])* was born in Uxbridge, 13 Sept., 1762, and married Selina, daughter of Aaron and Rhoda Taft of Uxbridge. She was born, 20 Feb., 1771.

46. Mary Murdock,[4] *(John,[3] John,[2] Robert[1])* was born in Uxbridge, 15 June, 1764. She married, 1782, Asa, son of Samuel and Sarah Thayer, of Uxbridge. He was born, 4 Oct., 1761, and died, 9 Apr., 1828. He served in the Revolution.

Children, born in Uxbridge.

i. Olive, b. 10 Aug., 1782.
ii. Clinton, b. 27 Apr., 1784.
iii. Nancy, b. 15 Apr., 1786; m. 1818, Arnold Taft of Douglas.
iv. Royal, b. 19 Mar., 1788; m. 1812, Hannah Seavers and had, Sarah Ann, Sylvia Whealon, William Walter, Royal, Mary Aldrich, Hannah Adaline, Charlotte Augusta, Catherine.
v. Collins, b. 7 Apr., 1790; m. 1819, Almira Taft.
vi. Sullivan, b. 3 Apr., 1792; m. 1814, Charlotte Mowry and had Harriet Lydia, 3 May, 1839 and Herbert Mortin, 8 Feb., 1843.
vii. Emery, b. 19 Feb., 1794.
viii. Louis, b. 3 Oct., 1796.
ix. Asa, b. 2 Sept., 1799; m. Chloe Chapin and had Charles Augustus, 29 July, 1830 and Francis Henry, 8 June, 1832.
x. Turner, b. 2 Feb., 1802; m. 1824 Lydia Batcheler.
xi. Mary, b. 4 Sept., 1803.
xii. Lovisa, b. 4 Apr., 1806.

47. Anne Murdock,[4] *(John,[3] John,[2] Robert[1])* was born in Uxbridge, 23 July, 1767. She married, 1784, Darius, son of Abner and Tryal Taft, of Uxbridge. He was born, 29 Sept., 1763.

Child, born in Uxbridge.

i. Adna, b. 8 May, 1786; m. 1818 Emma Cragin and had Edwin Augustus, 27 Feb., 1824, Fanny Adams, 25 June, 1826; William Hathaway, 27 Feb., 1831 and Emma Azubah, 21 Nov., 1840.

(To be continued)

BRIGHAM YOUNG GENEALOGY

By Susa Young Gates and Mabel Young Sanborn

(Continued from page 48)

57. George Spencer[6] Young, *(Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II and Catherine Curtis (Spencer) Young was b. 27 Apr., 1868, Salt Lake City, Utah. He m. 28 Sept., 1892, Logan, Utah, Martha Rigby, b. 20 Sept., 1873, Newton, Utah, daughter of William F. Rigby and Sophia (Eckersley) Rigby.

Children of George Spencer Young and Martha (Rigby) Young.

i. George Spencer II, b. 29 July, 1894.
ii. Cora, b. 10 Nov., 1895.
iii. Brigham R., b. 26 Aug., 1897.
iv. Lena, b. 22 Apr., 1899.
v. Constance Curtis, b. 1 May, 1901.
vi. William Rigby, b. 3 Mar., 1904.
vii. Theodore Kane, b. 29 July, 1905.
viii. Delbert Howe, b. 30 Sept., 1907.
ix. Helen, b. 25 May, 1909.
x. Joseph Chester, b. 16 Apr., 1911.
xi. Mildred, b. 17 Apr., 1913.
xii. Alaire, b. 25 July, 1915.
xiii. Florence, b. 7 Sept., 1919.
Children b. in Alta, Wyoming and Driggs, Idaho.

58. Eugene Howe[6] Young, *(Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II, and Catherine Curtis (Spencer) Young, was b. 6 Oct., 1872, Salt Lake City, Utah. He m. 1897, Eva Little.

Children of Eugene Howe Young and Eva (Little) Young.

i. Martha, b. and d. 1898.
ii. Eugene Little, b. 1900.
iii. Orson, b. 1902, Driggs, Idaho.

59. Albert Carrington Young, for record of family, see page 129, No. 3, Vol. II, m. 2nd Mary E. Croxall Cannon, see page 55, No. 2, Vol., II, this Magazine.

60. John Washington[6] Young, *(Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II and Jane (Carrington) Young, was b. 16 Oct., 1864, Salt

Lake City, Utah. He m. 1st, 23 Mar., 1886, Logan, Utah, Anna Sears, b. 23 Mar., 1868, daughter of Septimus Sears and Mary Ann (Needham) Sears. She d. 3 Jan., 1900. He m. 2nd Margaret Leah Forcia.

Children of John Washington Young and Anna (Sears) Young.

i. Lucile, b. 6 Oct., 1888, m. 16 Aug., 1911, Lawrence J. Hays, children: (1) *Anna Lucile*, b. 16 Dec., 1913; (2) *Lawrence Joseph II*, b. 8 Aug., 1915.

126. ii. Chester Washington, b. 7 Nov., 1891.

iii. Rose Marie, b. 22 Dec., 1893 m. 28 June, 1920, Harry Eugene Glenn.

iv. Liberty, b. 4 July, 1895, d. 21 Jan., 1901.

v. John Washington II, b. 11 Nov., 1899, d. 2 Feb., 1901, Salt Lake City, Utah.

61. Willard H.[6] Young, *(Brigham H.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II, and Jane (Carrington) Young, was b. 4 Apr., 1873, Salt Lake City, Utah. He m. 3 Dec., 1901, Thurza Holmes, daughter of John Holmes and Jane E. (Ambler) Holmes, b. 1 Dec., 1885, Hull, England.

Children Wilard H. Young and Thurza (Holmes) Young.

i. Clisby Holmes, b. 15 Apr., 1902, Cardston, Alberta, Canada.

ii. Waldo Carrington, b. 11 Feb., 1904, Cardston, Alberta, Canada.

62. Julian Emerson[6] Young, *(Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II, and Jane (Carrington) Young, was b. 7 July, 1876. He is a major in the U. S. Army, in the Dept. of Surgery. He m. Mabel Davis, daughter of D. L. Davis, of Salt Lake City. Two daughters were born, who died infants.

63. Walter Stevens[6] Young, *(Brigham H.,[5] Brigham,[4] John,[3]* Joseph,[2] William[1]*)* son of Brigham Young II, and Abbie (Stevens) Young, was b. 10 July, 1888, Elk Mountains, Utah. He m. 6 Nov., 1910, Sylvia Amelia Pearce, daughter James Pearce, and Mary Jane (Meeks) Pearce, was b. 11 Mar., 1889, Taylor, Navajo Co., Arizona.

Children of Walter Stevens Young and Sylvia Amelia (Pearce) Young.

i. Viola, b. 15 Oct., 1911, Taylor, Arizona.

ii. Lucile, b. 24 Oct., 1913, St. Johns, Arizona.

iii. Georgia, b. 2 Apr., 1915, Taylor, Arizona.

iv. Marion Walter, b. 21 May, 1917, Verdure, Utah.
v. Melvin Pearce, b. 9 Nov., 1918, Blanding, Utah.
vi. Lois Mae, b. 2 Oct., 1920, Blanding, Utah.

64. Joseph Angell Moses[6] Young, *(Brigham H.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Brigham Young II, and Helen E. (Armstrong) Young was b. 20 Mar., 1891, Baltimore, Maryland. He m. 21 July, 1909, Harriet Clara Edmonds.

Children of Joseph Angell Moses Young and Harriet (Edmonds) Young.

i. Don Earl, b. 20 May, 1910, Salt Lake City, Utah.
Two others, record unobtainable.

65. Almono Loeto[6] Young, *(John W.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of John W. Young and Lucy Maria (Canfield) Young, was b. 26 June, 1868. He m. 11 Dec. 1889, Amanda Lucinda Holdaway, b. 17 Jan., 1870, Provo, Utah, daughter of Shadrack Holdaway and Lucinda (Haws) Holdaway. She d. 4 Apr., 1917. He died 4 Mar., 1900.

Child of Almono Loeto Young and Amanda Lucinda (Holdaway) Young.

i. Clothield, b. 8 Aug., 1894, Provo, Utah, m. 22 Sept., 1915, Leon Newren.

66. George Washington[6] Young, *(John W.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of John W. Young and Lucy Maria (Canfield) Young, was b. 22 Feb., 1871, Salt Lake City, Utah. He m. 23 Oct., 1895, Miriam Hughes, b. 1 Apr., 1875, Salt Lake City, daughter of Francis D. Hughes and Ellen (Davis) Hughes.

Children of George Washington Young and Miriam Hughes Young.

i. Kenneth H., b. 15 Sept., 1896, Boise, Idaho.
ii. George Washington II, b. 7 May, 1898.
iii. Mildred M., b. 21 May, 1906, Salt Lake City, Utah.

67. Rudolph Jones[6] Young, *(John W.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of John W. Young and Clara Jones Young was b. 13 Oct., 1870, Salt Lake City, Utah. He m. 27 May, 1901, at Pima, Arizona, Edna Judd, b. 7 Dec., 1879, daughter of Don C. Judd and Mary (Lewis) Judd.

Children of Rudolph Jones Young and Edna Judd Young.

i. THELMA, b. 31 Mar., 1902, d. 15 Mar., 1915.
ii. CLARA, b. 20 Aug., 1903, Salt Lake City, Utah.
iii. BILLIE, b. 10 Jan., 1910.
iv. MARY, b. 25 Dec., 1913.
v. RUDOLPHA, b. 2 Feb., 1917, four children b. Arizona.

68. JOHN WESLEY[6] YOUNG, *(John W.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of John W. Young and Elizabeth (Canfield) Young, was b. 13 Aug., 1868, Salt Lake City, Utah. He m. 28 Oct., 1908, Irene Julia Revans, b. 16 May, 1885, New York City, daughter, Samuel Groves Revans and Mary (Burnham) Revans. No issue.

69. BRIGHAM WILLARD[6] YOUNG, *(John W.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of John W. Young and Elizabeth (Canfield) Young, was b. 16 Sept., 1869, Salt Lake City, Utah. He m. 1st Ada M—— b. 16 Sept., 1874.

Child of Brigham Willard Young and Ada M——.

i. RAYMOND WESLEY, b. 15 Mar., 1901, Loomis, Washington.

Brigham Willard Young m. 2nd, 31 Mar., 1910, Louise Englehardt, b. 5 Apr., 1889, Boston, Mass., daughter of Frederick Englehardt and Elizabeth (Kreff) Englehardt.

Child of Brigham Willard Young and Louise Englehardt Young.

i. LILLIAN ELIZABETH, b. 19 Nov., 1911, Loomis, Washington.

70. ERNEST IRVING[6] YOUNG II, *(Ernest,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Ernest Irving Young and Sybella W. (Johnson) Young was b. 21 Oct., 1872, Salt Lake City, Utah. He m. Clara Mann.

Child of Ernest Irving Young and Clara (Mann) Young.

127. i. ERNEST IRVING III, b. 10 July, 1893.

71. JAMES TYLER[6] YOUNG, *(Ernest,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Ernest Irving Young and Sybella W. (Johnson) Young, was b. 24 Mar., 1877, Salt Lake City, Utah. He m. Ethel Saville, daughter of James Saville.

Children of James Tyler Young and Ethel (Saville) Young.

i. JAMES TYLER II, b. 17 Apr., 1906.
ii. ALAN, b. 25 Jan., 1908.

iii. Margery, b. 15 Mar., 1911; d. 24 May, 1911.
iv. Douglas, b. 30 Nov., 1915, Salt Lake City, Utah.

72. Fera Snow[6] Young, *(Arta,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Arta D. Young and Susan (Snow) Young, was b. 14 Apr., 1886, Gentile Valley, Idaho. He m. 12 Mar., 1909 at Ogden, Margaret Riche Lockhead, b. 12 Aug., 1886, Glasgow, Scotland, daughter of George Lockhead and Elizabeth (Stevenson) Lockhead.

Children of Fera Snow Young and Margaret Riche (Lockhead) Young.

i. Dorothy, b. 6 Dec., 1909.
ii. Fera Lockhead, b. 22 Apr., 1913.
iii. Louise, b. 18 Nov., 1916.
iv. Margaret Rae, b. 18 Apr., 1918; children b. in Ogden, Utah.

73. Oscar Brigham[6] Young II, *(Oscar,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Oscar B. Young and Annie Marie (Rosebery) Young was b. 26 May, 1882, Salt Lake City, Utah. He m. 14 Mar., 1906, Ada C. Penny, b. Mar., 1885, Kanosh, Utah, daughter of John Penny and Nell (Manhart) Penny.

Children of Oscar Brigham Young II and Ada C. (Penny) Young.

i. Louise, b. 1 July, 1907.
ii. Grace, b. Mar., 1912.
iii. Mark Oscar Brigham, b. 26 Dec., 1914.

74. Kimball[6] Young, *(Oscar,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Oscar B. Young and Annie Marie (Rosebery) Young, was b. 26 Oct., 1893, Provo, Utah. He m. 6 Sept., 1917, Magdalene Anderson, b. 12 Nov., 1893, Grantsville, Utah, daughter of Gustave Anderson and Emily J. (Hunter) Anderson. He is associate professor of psychology at the University of Oregon. He received his master's degree at the University of Chicago in 1917, and his doctor's degree at Stanford University in the fall of 1920.

Child of Kimball Young and Magdalene (Anderson) Young.

i. Helen Anderson, b. 19 June, 1918, Tooele, Utah.

75. Sidney Hooper[6] Young, *(Willard,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Willard Young and Harriet (Hooper) Young was b. 4 Oct., 1893, Salt Lake City, Utah. He is a graduate of West Point, and a lieutenant in the World War. He is now a captain in the regular army stationed in Panama. He m. 27 Dec., 1917, Marjorie Nebeker, b. 10 Apr., 1896, Logan, Utah, daughter of Frank Knowlton Nebeker and Elizabeth (Martineau) Nebeker.

Children of Sidney Hooper Young and Marjorie (Nebeker) Young.

i. Sidney Hooper II, b. 30 Sept., 1918, Salt Lake City, Utah.
ii. Janet, b. 25 Aug., 1920, Des Moines, Iowa.

76. Don Carlos[6] Young II, *(Don Carlos,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Don Carlos Young and Alice Naomi (Dowden) Young, was b. 5 Aug., 1882, Salt Lake City, Utah. He m. 27 June, 1912, Louise Testa Hagman, b. 7 May, 1882, Salt Lake City, Utah, daughter of John Hagman and Engri (Hansen) Hagman.

Children of Don Carlos II and Louise (Hagman) Young.

i. Don Hagman, b. 6 Nov., 1913.
ii. Romania, b. 26 Oct., 1914.
iii. Marie, b. 10 Feb., 1919, Salt Lake City, Utah.

77. Kirtland Dowden[6] Young, *(Don Carlos,[5] Brigham, John,[3] Joseph,[2] William[1])* son of Don Carlos Young and Alice Naomi (Dowden) Young, was b. 6 Sept., 1884, Salt Lake City, Utah. He m. Emma Rebecca Hagman, b. 1 Apr., 1880, Salt Lake City, Utah, daughter of John Hagman and Engri (Hansen) Hagman. He has one adopted daughter, Afton, b. 12 Oct., 1905.

Child of Kirtland Dowden Young and Emma Rebecca (Hagman) Young.

i. Seth Hagman, b. 28 Dec., 1914, Salt Lake City, Utah.

78. Weston Hardy[6] Young, *(Don Carlos,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Don Carlos Young, and Nellie (Hardy) Young was b. 16 Sept., 1888, Salt Lake City, Utah. He m. his 2nd cousin Henrietta Kraft, b. 26 Oct., 1896, daughter of Charles H. Kraft and Katie (Young) Kraft.

Child of Weston Hardy Young and Henrietta (Kraft) Young.

i. JOHN KRAFT, b. 14 Nov., 1920, San Francisco, California.

79. HYRUM JESSE[6] YOUNG, *(Hyrum S.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Hyrum Smith Young and Lucy Georgiana (Fox) Young was b. 23 July, 1872, Salt Lake City, Utah. He m. 1st, Vilate Currie, daughter of James Currie and Mary (Douglas) Currie. She d. 16 June, 1898. He m. 2nd, Mary Gates, b. 16 June, 1872, daughter of Jacob Gates and Mary (Ware) Gates. She d. 5 July, 1909. He m. 3rd 28 Sept., 1910, Elizabeth (Bessie) Pierpont, b. 17 Feb., 1878 daughter of Thomas Pierpont and Juventa Tempest (Beck) Pierpont.

Children of Hyrum Jesse Young and Mary (Gates) Young.

i. MARY DORRIT, b. 17 Feb., 1903.
ii. VILATE, b. Oct., 1905, d. Dec., 1906.
iii. KATHERYN, b. 27 Oct., 1908.

.80. LESLIE GIBBS[6] YOUNG, *(Hyrum S.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Hyrum Smith Young and Lucy Georgiana (Fox) Young was b. 5 Jan., 1881, Salt Lake City, Utah. He m. 26 Jan., 1906, Elbertine Schluter, b. 29 May, 1883, Salt Lake City, Utah, daughter of William H. Schluter and Josephine (Neal) Schluter.

Children of Leslie Gibbs Young and Elbertine (Schluter) Young.

i. LORNA, b. 7 Nov., 1908.
ii. ELBERTINE, b. 8 Sept., 1910.

81. HAROLD DOW[6] YOUNG, *(Hyrum S.,[5] Brigham,[4] John,[3] Joseph,[2] William[1])* son of Hyrum Smith Young and Lucy Georgiana (Fox) Young was b. 7 Mar., 1890, Salt Lake City, Utah. He m. 26 Aug., 1914, Effay Van Cott, b. 1 Aug., 1891, Salt Lake City, Utah, daughter of Oscar Van Cott.

Child of Harold Dow Young and Effay (Van Cott) Young.

i. BONNIE JEAN, b. 15 Oct., 1918, Salt Lake City, Utah.

82. ALONZO WINFIELD[6] YOUNG, *(Alonzo,[5] Brigham,[4] John,[3] Jo-*

seph,[2] *William*[1]) son of Alonzo Young and Mary Ann Richards) Young was b. 2 Mar., 1883, Salt Lake City, Utah. He m. 23 July, 1912, Ella Dallin, daughter of Cyrus Wm. Dallin and Ella M. (Fuller) Dallin, b. 21 July, 1887, Idaho. He d. 26 Oct., 1921.

Children of Alonzo Winfield Young and Ella (Dallin) Young.

i. Helen, b. 24 Apr., 1914, Salt Lake City, Utah.
ii. Alonzo Winfield II, (posthumous son) b. 11 Feb., 1922.

83. Harold Empey[6] Young *(Alonzo,*[5] *Brigham,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Alonzo Young and Mary Ann (Richards) Young was b. 18 Oct., 1885, Salt Lake City, Utah. He m. 26 Aug., 1916, Josephine Barton, b. 3 Dec., 1886, Bluff, Utah, daughter Joseph Franklin Barton and Harriet Ann (Richards) Barton.

Children of Harold Empey Young and Josephine (Barton) Young.

i. Harold Empey II, b. 1 July, 1917.
ii. Willard Barton, b. 9 Nov., 1918.
iii. Warren Richards, b. 25 Sept., 1921, Salt Lake City, Utah.

(*To be continued.*)

STAKE CONVENTIONS

Beside the big convention at Idaho Falls about which quite a full report is given in this number of our magazine, other localities have not been inactive. There have been some wonderfully enthusiastic and impressive conventions held recently, all dealing with subject of genealogy and temple work.

During "Leadership Week" January 23-27, at the Brigham Young University at Provo, a course of instruction and training was given along with the other Church activities. Prof. E. D. Partridge, a teacher in the University and the Representative of Utah Stake, had charge of this course, which during the week, became so popular that frequently larger room space had to be provided. Among those who assisted Prof. Partridge in his work by speaking on special topics were, President George F. Richards, of the Salt Lake Temple; Elder John A. Widtsoe, of the Quorum of the Twelve; Elder Nephi Anderson and Miss Lil-

lian Cameron from the office of the Genealogical Society; and Mrs. Susa Young Gates, Editor of the Relief Society Magazine.

On the evenings of March 8, 9, and 10, the Ensign Stake held a very successful convention in the Eleventh Ward meetinghouse. At the first session Elder Joseph Fielding Smith spoke on the subject of "Elijah's Message" and Elder George F. Richards on "Preparation Needed for Temple Work." On Thursday evening Nephi Anderson spoke on the "Duties of Stake and Ward Representatives" and Elder Melvin J. Ballard gave a most inspiring address on the "Three Degrees of Glory." On Friday evening the following program was carried out: Mrs. Donneta Smith Kesler, "Origin of Family Names;" Mrs. Ruth Hatch Hale, "Obtaining Family Records Through Correspondence;" Mrs. Nellie Taylor, "Necessity of Family Organizations;" Miss Annie Lynch, "The Books in the Genealogical Library." Stake Representative, Harry H. Russell, Report of the Work in Ensign Stake.

On Monday, March 13, the North Davis Stake held a genealogical convention at Clearfield. During the three sessions held talks were made by Stake Representative Geo. H. Draper, President Henry H. Blood, Elders F. H. Nalder, Nephi Anderson, Mrs. Susa Young Gates, Judge D. R. Roberts, of Ogden; and Levi J. Taylor, of North Weber Stake. The topics treated were of great interest, not only to the genealogical workers, but also to the other Stake and ward authorities who were present.

SCIENCE OF GENEALOGY

None of the sciences is less generally studied than that of genealogy. Like all others, though dry and repellant at first, when perseveringly followed out it becomes, in the research, full of interest, and productive of great results.

An account of the origin, descent, and relations of families is often a principal auxiliary to the true appreciation of history. In treating of persons who have distinguished themselves in their country's annals, not only are all those actions of their lives which have a bearing on the character of the age in which they lived, or the well being of the nation and community to which they belonged, to be considered, but their own family and personal extraction, standing and descent.—*Clark Genealogy.*

History of the "Nephite Lamentation"

The melody of the "Nephite Lamentation" was given to Thomas Durham, of Parowan, Utah, in a dream. A promise had been made to Thomas Durham that he should be visited by heavenly beings. In fulfillment of the promise, a young man, who was said to be one of the twenty-four Nephites surviving the last great battle between the Nephites and Lamanites at the Hill Cumorah, came to his room and played this melody on a brass horn. Apparently for the purpose of impressing the tune upon Brother Durham's memory, it was repeated three times. In its rendition it seems that the high note in the second strain of the melody was beyond the range of the instrument but by the expression on the face of the young Nephite it was apparent that he was trying to reach a higher note. Brother Durham, being a musician, readily replaced the missing note to complete the melody. The rendition so impressed him that he was awakened and immediately arose and wrote the music of the tune to preserve it.

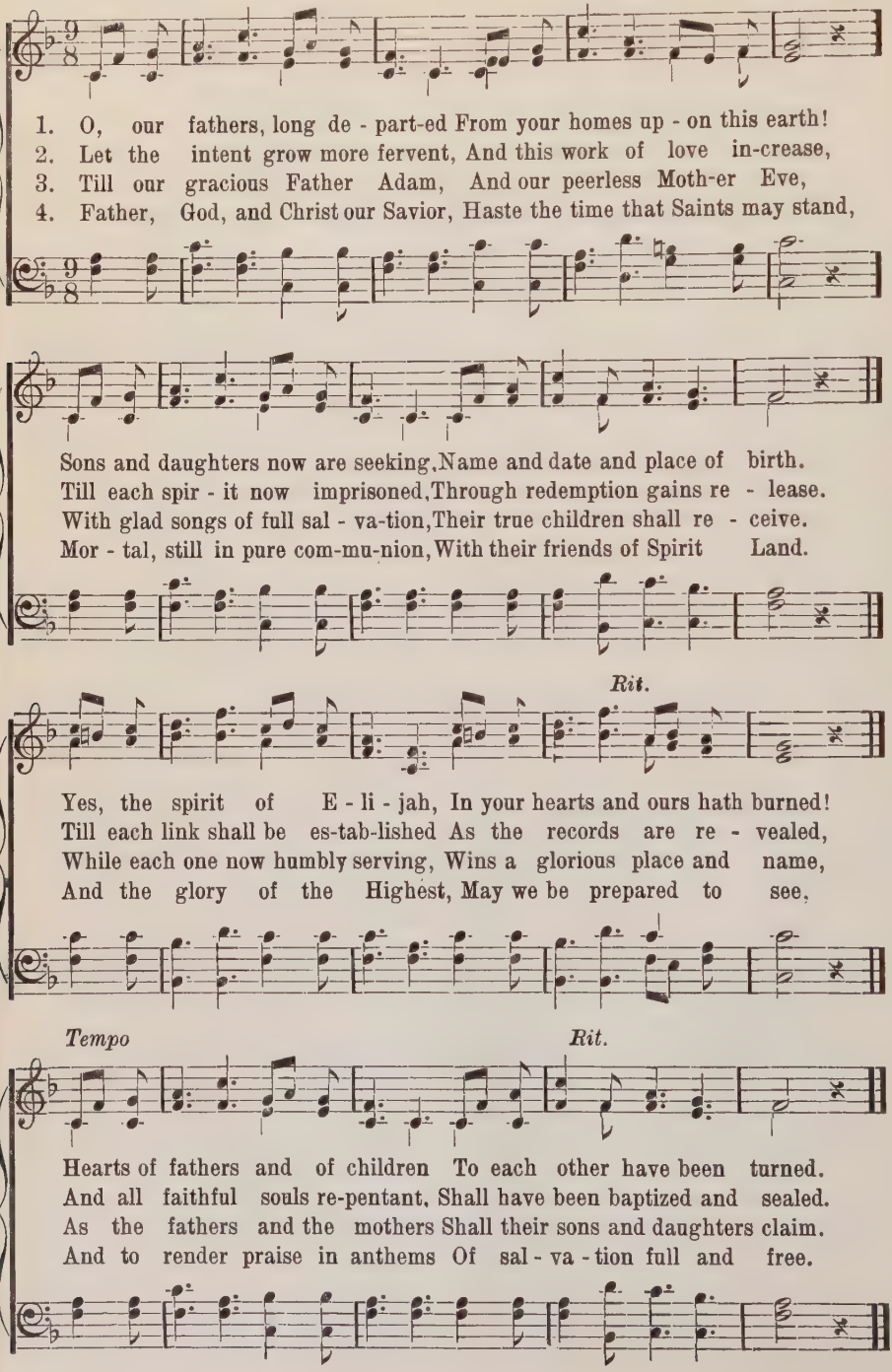
Salvation Full and Free

Tune—Nephite Lamentation

Words by LULA GREENE RICHARDS.

THOMAS DURHAM.
Arr. by H. E. GILES.

Andante moderato.


1. O, our fathers, long de - part-ed From your homes up - on this earth!
2. Let the intent grow more fervent, And this work of love in-crease,
3. Till our gracious Father Adam, And our peerless Moth-er Eve,
4. Father, God, and Christ our Savior, Haste the time that Saints may stand,
Sons and daughters now are seeking, Name and date and place of birth.
Till each spir - it now imprisoned, Through redemption gains re - lease.
With glad songs of full sal - va-tion, Their true children shall re - ceive.
Mor - tal, still in pure com-mu-nion, With their friends of Spirit Land.
Rit.
Yes, the spirit of E - li - jah, In your hearts and ours hath burned!
Till each link shall be es-tab-lished As the records are re - vealed,
While each one now humbly serving, Wins a glorious place and name,
And the glory of the Highest, May we be prepared to see,
Tempo
Rit.
Hearts of fathers and of children To each other have been turned.
And all faithful souls re-pentant, Shall have been baptized and sealed.
As the fathers and the mothers Shall their sons and daughters claim.
And to render praise in anthems Of sal - va - tion full and free.

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JULY, 1922

GENEALOGY AND TEMPLE WORK

By Elder Geo. F. Richards, President of the Salt Lake Temple

By the expression, "temple work" we mean Gospel ordinances administered to the living and performed for the dead in the House of the Lord. This is a work peculiar to the Latter-day Saints and to their religion. It involves the building and maintaining of temples, a searching for the genealogies of our dead, and the work performed for them in the temples. Searching for genealogy of the dead is also characteristically "Mormon," though many non-members have engaged actively in that kind of labor, but not realizing the use to which the information they have gathered is to be put, as designed by the Lord who prompted them to act in the matter.

Genealogy and temple work for the dead go hand in hand. The latter would be impossible of accomplishment without the former, and in both is seen the spirit of Elijah.

These principles which are of the utmost importance, both to the dead and to the living, are not understood by the world. In this we see a fulfillment of the scripture, I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Quoting from John 3:5, we have from the lips of our Savior the following: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

This expression clearly means that a man must be baptized in water and receive the Holy Ghost or he cannot be saved. Being born of the water and of the Spirit as Jesus used the expression in answering Nicodemus, perfectly symbolizes the natural birth of man into this world, when the effect of the atoning blood of the Savior is combined with the ordinances of baptism by water and the laying on of hands; note the third article of

our faith: "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." The symbol is beautifully explained in the Book of Moses 6:58, 59, verses which read as follows: "Inasmuch as ye were born into the world by water, and blood, and the Spirit which I have made, and so became of dust a living soul, even so ye must be born again into the Kingdom of Heaven, of water, and of the Spirit and be cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified."

This establishes baptism by immersion, the reception of the Holy Ghost and the atoning blood as the door into the kingdom, and the fact that these three elements symbolize the birth into this world makes it impossible to change the ordinance without detection and without destroying the symbol and its saving power and effects. Now, we may ask, what will become of those who know not the Gospel and, as a consequence have not obeyed it? The only consistent, scriptural, and satisfying answer is, a *vicarious* work. The lack of understanding of this principle, on the part of many people, makes to them the saying of the Savior, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," appear obscure, if not out of harmony with their conception of God's mercy; but when the principle of a vicarious work which the living may do for the dead is understood, Christ's saying is understood also.

We are not left without scriptural and other evidences that a vicarious work was done by the living for the dead in the days of the primitive church, and since. For example, let us look at I Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead," The Council of Carthage hold A. D. 397, in its Sixth Canon, forbids the administration of baptism and the holy communion for the dead," (Heresies, p. 290.) Why forbid these practices if they had no existence among the Christians of the day? Epiphanius, a writer of the fourth century, in speaking of the Marcionites, a sect of Christians to whom he was opposed, says: "In this country—I mean Asia—and even Galatia, their school flourished eminently; and a traditional fact concerning them has reached us, that when any of them had died without baptism, they used to baptize others in their name, lest in the resurrection they should suffer punishment as unbaptized." (Heresies, p. 383.)

We read in the Acts 3:19-21 the following: "Repent ye therefore and be converted that your sins may be blotted out

when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

This is the dispensation of the fulness of times and had not the principle of a vicarious work been revealed and restored in this day, the scripture I have just read to you would have been unfulfilled. But that part of the restoration has come, and all that the Saints have done by way of searching for genealogies of their dead, building temples, and working in the temples for the dead is the result of that restoration.

Before Malachi closed his record he recorded the word of the Lord given through him as follows: (Mal. 4:5, 6) "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." This promise was fulfilled on the 3rd day of April, 1836. The Lord, Moses, Elias, and Elijah in turn appeared to Joseph and Oliver in the Kirtland temple. Elijah, in delivering his message declared, "Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse, therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near even at the doors."

The interpretation of Elijah's message is found in the Doc. and Cov. 128:18 and reads as follows: "It is sufficient to know in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other, and behold what is that subject? *It is the baptism for the dead.* For we without them can not be made perfect, neither can they without us be made perfect. Neither can they nor we be made perfect, without those who have died in the Gospel also, for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the

wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times."

The work of conferring the priesthood, endowments, and sealings upon the dead by proxy is also as necessary as baptism and confirmation. All ordinances in fact to which the living are eligible, the dead are entitled also.

The Gospel is the law by which all mankind are to be judged, and justice demands that the law shall be taught to the individual before he can be condemned by the law or be saved by it. We read in Rom, 5:13, "For until the law, sin was in the world; but sin is not imputed when there is no law. Hence where there is no law, there is no judgment, and where there is no judgmnt there is no punishment. (See II Nephi 9:25.) Reference is made in Isaiah 24:22 to a time when the dead should be visited. It reads as follows: "And they shall be gathered together in a pit, and shall be shut up in the prison, and after many days they shall be visited."

Also in Isaiah 42:6, 7, we have a similar reference to the dead. "I, the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

These predictions of Isaiah had their fulfillment in the circumstance of our Savior's visit to the spirits in prison while his body lay in the tomb, an account of which is given briefly in I Peter 3:18-20 as follows: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

In I Peter 4:6, we have set forth the purpose of preaching the Gospel to the dead. It reads as follows, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Some religionists either try to camouflage the declaration of Peter that Christ went and preached to the spirits in prison while his body was in the tomb, or they misinterpret his saying. However, there are some prominent ecclesiastical historians and writers who frankly admit and logically reason that Christ did preach the Gospel to the dead that they might repent and receive salvation. In Dummelow's Commentary of the Bible, page 81 of the Introductory I find the following impressive statement, "It was

believed in the primitive church and is still held by many Christians, that good men among the heathen, who die without a knowledge of Christ, are given an opportunity of Christian instruction in the other world, or at least are admitted to the more tolerable judgment. There is a statement in 1st Peter that may be interpreted in the light of this hope. He says that Christ, himself, when he descended into hell, preached the Gospel to the dead." The quotations given are I Peter 3:19-20 and 4:6, continuing, Mr. Dummelow says: "Of late years current ideas of future punishment have undergone extensive revision. The prevalence of more enlightened views of the character of God, and the more general recognition of the distinction, very strongly marked, in the New Testament, and now in the Revised Version made evident even to the English reader, between Hades and Gehonna, have lead in some quarters to more hopeful views, and almost everywhere to less positive and dogmatic assertions, regarding the ultimate fate of those who at death do not seem to be in a state of grace." Referring again to 1 Peter 3:18-20, he says: "The whole passage clearly means that Christ as a Spirit preached to certain spirits, who had been disobedient to the end of their earthly life. This preaching took place between his death and resurrection, and its purpose was that, by hearing the Gospel, these men might have an opportunity of repentance."

Professor Taylor Lewis, a prominent English writer states, "We are taught that there was a work of Christ in Hades; he made proclamation in Hades to those who are there in ward."

Bishop Alfred says: "I understand these words (I Peter 3:18-20) to say that our Lord in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption; preached salvation, in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them."

While speaking in a conference meeting in Belfast, Ireland, a few years ago I made the statement that the mercy and justice of our Heavenly Father is manifested in the provision he has made by which the Gospel is to be preached to the dead, not only those who had never heard it but to those who had heard and rejected it while in this life, and quoted I Peter 3:18-20 as evidence of that fact. A man in the rear end of the room, a local minister, called out: "It is a lie." This is mentioned to show how much at variance with the truth, are prevailing views among the clergy of today, We have the assurance through the Prophet Joseph Smith that those who would have obeyed the Gospel in this life had they had the opportunity, will gladly receive it there. In 1836 the Prophet Joseph Smith had a vision of the celestial world which caused him to marvel because he saw his father and

mother and brother Alvin there when the latter had been dead for a long time ,and had not received the privileges of accepting the Gospel. "Thus came the voice of the Lord unto me saying, says the Prophet, "All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial kingdom of God." When the work is done for them in the temple they will gladly accept of the same. With the visitation of Elijah came the spirit of the turning of the hearts of the children to their fathers. This spirit is manifest among the Latter-day Saints in their activity in genealogical research and in doing temple work for their dead. We must know the names and enough genealogical data concerning our dead to identify them on the records before temple work can be done for them, hence the genealogical research and the temple work go hand in hand. Non-members of the Church and unworthy Church members can not do temple work, but they may engage in the work of procuring genealogy. The spirit of this phase of the work seems to have fallen upon the non-members in many instances. For example, in the same year that the Prophet Elijah delivered his message to Joseph and Oliver (1836) the Parliament of Great Britain made a law, which went into effect the following year, making it obligatory on the parish clerks to keep a record of all the births, marriages, deaths, etc. and a place was prepared at Somerset House, London, where all completed records might be kept. Again, the "New England Genealogical Society" of Boston was organized in 1844, the year of the martyrdom of the Prophet Joseph. I have been informed that it has long since discontinued numbering the books in its library, they are so numerous, Many other similar societies have, since Elijah's visit, been established in the large cities of the U. S. and in some of the countries of the old world. The Genealogical Society of London is a mammoth institution and it is a matter of considerable pride, on our part, that one of our number, Brother George Minns of Norwich, England is a member of that society. In the Church we have the "Genealogical Society of Utah" with its accumulation of several thousand volumes of printed genealogical histories, more than 6,000 volumes in fact, county and parish records, etc., and the number of volumes is constantly increasing. This society has been organized to assist the Saints in gathering their genealogy and it has been of the greatest service. Our family has obtained thousands of names of our dead through that Society.

Each family has the right and the responsibility to search out the genealogy of four lines of ancestors, and the antecedents of the two grandfathers and of the two grandmothers, and their responsibility does not end until the temple work is done for them.

The importance of genealogy and temple work is expressed in the words of the Prophet Joseph Smith as follows: "The greatest responsibility in this world that God has laid upon us is to seek after our dead," (Comp. p. 284) "The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world."

In all this vicarious work it is important that a proper record be kept of all work that is done. On this point I call your attention to the following from the Doc. and Cov. 128:8, "Now the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth , shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth, shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged."

It is also necessary that there be witnesses present when these ceremonies are performed and that their names be attached to the record of work done. In Doc. and Cov. 128:2, 3 we find the following: "There should be a recorder, who should be eye witness, and also to hear with his ears, that he might make record of a truth before the Lord . . . and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, etc. and the history of the whole transaction, naming also some three individuals that are present, if there be any present, who can at any time, when called upon, certify to the same, that in the mouth of two or three witnesses, every word may be established."

Family record keeping has in the past been very seriously neglected within the Church. We should learn from the experiences of those who have gone before, Had they, for generations back, been careful to keep a correct family history, each head of a family in his day and time, what a saving of time and money it would have been to the present generation, and of still more importance the fact that we would have today genealogies of our dead which it has been impossible for us to obtain. We should have that interest in our own families that we would keep a record of all our living kindred, in some form, perhaps by organization and the appointment and employment of a family historian so that the records would show the work done at any time, that the neglected work may be attended to by those who come after

and who obtain the spirit of the work. Family record books are obtainable from the Deseret Book Store and the Genealogical Society.

The spirit of this work is growing in the Church. More improved methods of keeping records to facilitate the work and avoid duplications and other errors, are being worked out. The increased patronage at the temples is very marked. Where a few years ago we had one company of perhaps 225 persons per day receiving endowments in the Salt Lake Temple, we now have four such companies. Other ordinance work is increasing proportionately. More temples are being built to meet the increasing demands.

While we constantly keep the importance of temple work before the people, and invite them to come to the temple for their marriages and other ordinances for themselves and for their dead, we also would have the people to understand that preparation on their part is necessary. The Holy Temple of God should be the most sacred place on earth. It should be free from all pollution. Those who come to the temple should do so with clean hands and pure hearts so that their work will be acceptable to the Lord, and be effective for the salvation and glory of those to whom those sacred ordinances are administered.

THE PILGRIMS AND THE PIONEERS

Delivered in the Tabernacle, Salt Lake City, December 19, 1920

By President Nephi L. Morris

I have been requested, very unexpectedly to me, to address this congregation upon the tercentenary celebration of the arrival of the Pilgrim fathers in this land. In undertaking to do so I sincerely trust I may have the freedom of the good Spirit to give me utterance and inspiration equal to the occasion.

To us as a people the Pilgrim fathers were divinely led to this land, which had been consecrated by the Deity, in ages past, to the cause of human liberty, a land which had been withheld from habitation through many centuries, that at the proper time it should be discovered, and become peopled and then occupy its position of destiny among the nations of the earth. When we contemplate what has been accomplished in the three centuries intervening, how that today our own nation, which is but a minor portion of the great hemisphere, arises in its majesty with over 100,000,000 citizens, recognized as the foremost nation of the

earth, contributing in a large measure to the perpetuation of freedom and liberty in the earth, we are led to exclaim: "Oh Lord, how wonderful are thy ways." In this great event which we now commemorate throughout America, we should take the lessons to heart which its history offers. In the opinion of men who stand in best position to appraise the moral status of this country, as well as of the entire world, we need to hark to the lessons of the past, that we my establish our feet in the paths of righteousness and humility before the Lord. To us as a people inhabiting this intermountain region, we naturally associate the great work accomplished by those early settlers in this country with that other marvelous achievement which has been accomplished within three-quarters of a century in this intermountain country, by the settling here of the pioneers of 1847. So we may, while dealing with the Pilgrims of 1620, make appropriate allusion to the pioneers of 1847, for their mission and their character, their objectives and their achievements are in many respects strikingly similar.

The one a company of 102 souls; the other a company of 143. The one launching upon a journey across 3,000 miles of ocean; the other across 1,000 miles of wilderness. The one a journey of 67 days; the other a journey of 120 days, The one going to a land known mostly by the English fishermen; the other going to a land known only to the trappers of the fur companies. Both going to the vast domain of the unexplored and the unknown. Both were seeking religious and political freedom; one escaping the intolerance of priestcraft and establishment of churches by law or imperial edict, and the other seeking deliverance from the violence of mobocracy; one going in poverty, the other only rich in faith in God. Both had a mission to perform. Both had Indians to fight and subdue, or placate. Both had hardships to endure. Both had sacrifices to make by which they were in turn sanctified. Both were designed in the providences of God, to lift an ensign to the nations—one a political, the other a spiritual ensign. Both literally founded empires. Both drew from all races of the earth, but the latter drew heavily from the former, with the result in both cases of great racial, political, social and religious betterment of the world.

And herein the parallel does not end, for America at first was considered undesirable, and so was this great western country considered to be the "worthless wilderness of the west." It is not an unusual thing that by mere accident, or by small things, God brings to pass his great and mighty purposes, as the Book of Mormon says. Some of the world's greatest historical events have been classed among those things we call accidents, For example, Saul, when seeking his father's herd found a kingdom,

and Henry VIII, when protesting against papal authority, established Protestantism. So Columbus, in seeking for a northwest passage to India, accidently stumbled upon a continent. It has been very cleverly said, that "America was never sought, but stumbled on that when found it was not wanted; that much of its exploration was due to a persistent effort to find a way around it." Protestant England in the fifteenth and sixteenth centuries found it necessary to establish some of the Catholic feast days. Fishing had been neglected in those days for the lack of proper fleets, and it became of sufficient importance to be encouraged by the crown in an edict or ordinance which was declared by Edward VI in 1548. This first ordinance, written in old English style, depicts the need of encouragement of the fishing trade and says in this obsolete form of speech: "That one daye or one kynde of Meate of itselfe is not more holie, more pure or more cleane than another, but that due and Godlye astynance (abstinence) is a means to vertue and to subdue mens Bodies to their soule and Spirite, and consideringe also, specially that Fysshers and men using the Trade of lyving by Fysshing in the sea may therebye the rather be sett to work." For the purpose of supplying the large amount of fish to take the place of forbidden meat or flesh of animals, the fishing industry was greatly encouraged by the British crown. Out of that incident, in a very large degree, developed the marvelous and powerful British navy of today. These fishermen, in pursuit of their trade, and in order to supply the demands of a Catholic-inclined English church, which had, 100 years later, 145 such feast days during the year, made their way across the Atlantic and reached the shores of the western hemisphere. These were the facts that led to the planting of the earliest settlements in America.

The landing of the Pilgrims at Plymouth in 1620 is considered one of the greatest events in modern history. English and French fishermen and traders had appeared on the coast of Maine before 1620; for in 1607 there were settlements established there and these traders and agents were living in the country the year round. English and French colonization was therefore inevitable. It is a safe conclusion that even without the landing of the Pilgrim fathers when and where they did land in America, this country would have inevitably been peopled in course of time. But the providential occurrence is not in the fact that men and women came here in those early times, but rather in the kind of men and women who did come to live here. It may be safely said that many of these colonizing enterprises were inspired by commercial motives; but not so with the Pilgrims. They came here for the purpose of obtaining freedom, religious and political. They even determined to flee from the superimposed authority which

had restricted the free exercise of religion on the other side of the Atlantic. Spain and Portugal had tried to establish monopolies of government-controlled commerce in this country. Joint stock companies were chartered. They were established here by England, Holland, France, Denmark and Sweden. First among these permanent settlements were those of the English, in Virginia in 1607. Then the English, who have always been great colonizers, extended to the Bermudas, to Massachusetts, Connecticut and Rhode Island. The French established settlements along the St. Lawrence and in the West Indies; the Dutch on the Hudson river, the Swedes on the Delaware and the Danes on the Island of St. Thomas. These settlements were probably commercial in their objectives. They were not in some respects real colonies, lacking the quality of permanence. Others came later with a colonizing spirit, and probably both of these elements, the commercial and the colonizing spirit entered into some of these settlements. The Pilgrims unquestionably came for the primary purpose of bettering their fortunes and improving their conditions. For the average man no greater inducement could be offered than the opportunity to raise a crop or to obtain some product that could be exported and disposed of at a profit. Land occupancy, that bordered upon ownership, was a very great and powerful incentive in the hearts of those who came in those earlier days. But in connection with this materialistic advantage, there is no reason for discounting the great religious motive which actuated these settlers. One historian observes:

"Another great incentive was religion, and in some of the colonies it was at times the greatest incentive of all. It was not the missionary zeal of the Spanish and French that drove them, but the opportunity to worship God in one's own way, that attracted men to the British colonies. This varied from the Puritan's establishment of a state in which their own religion should be the one religion, to the asylums that were offered by Roger Williams in Rhode Island and William Penn in Pennsylvania, for the oppressed and the religious discontented of all sects, of all creeds and of every race." Herein, perhaps, lies the most powerful agency at work in the lives of these historic men and women, namely, to establish the free exercise of religion, to worship God in the way they chose. They had seen their fellow religionists burned to the stake, or made the victims of inquisitorial torture because they refused to conform to the requirements of the established church, and their greatest desire was to find a land where they could worship God according to the dictates of their own consciences. Next to this, however, and in some respects a still greater factor, was that which was found in acquiring land. The greatest attraction that could be thrown out to men of enterprise

and ambition was the possession of the land. The crowned heads of Europe, in France, England and other countries, granted lavishly to proprietors who were thereby induced to plant colonies or settlements in this country. They were required to pay revenues in the form of rentals to the crown. These land proprietors would sub-let or lease tracts of land to others, and in turn require revenues from them; but these revenues, where land was plentiful, became very difficult of collection, and ultimately failed to materialize. Freehold or full ownership of land quickly developed. Men who could take up land for themselves and obtain all the benefits of their own labor could not be expected or induced to work for others. Herein we see the natural development of the spirit of independence. When men begin to reap the benefits of their own toil and enjoy the profits on the products of the soil, they instinctively feel independent. An assertment of their independence was absolutely inevitable. There came, however, with the abundance of land a scarcity of labor. The land owners required these earlier settlers here to work under indenture service. Many of the poor or less fortunate of Europe, desiring social or religious emancipation, were quick to avail themselves of the advantage of emigration, even as today millions of Europeans are pouring into this country. In those early days, men seized the opportunity to emigrate to this country where title to land could be acquired by a man and he could reap the benefits of his own efforts. When these men came and had paid the debt of their emigration by indenture service, through a period of years, they at once took up land in their own name. So the scarcity of labor was an ever-pressing problem. To supply this demand negro slavery was introduced. This is one of the greatest mistakes, in many respects, that was made in America's colonization. Slavery did one thing that has been very hurtful to that section of the country that practiced it. Slavery debased labor, and no greater harm can be done to a people, than to educate them above their work. You may give men work above their education, and they will rise to it; but when you educate them above their work, you have struck a fatal blow at the elements that make for nobler manhood and womanhood, prosperity and growth. So when our ancestors imported the negro from Africa, purchasing him outright like other chattels, and made him perform menial servitude, they debased labor. The boys and the men felt it beneath them to descend to the work of the negro slave, an evil from which we have not entirely emerged to this day. But Ruskin was perfectly sound in his deduction that it was far better to give work which was above the man than to educate man above his work. In the seventeenth century there were not many negroes in America, but during the eighteenth century there were as many as from 10,000

to 20,000 brought here each month of the year. The demand for land increased, because it became productive, there being a plentiful supply of labor of the kind described. In those earlier days it has been pointed out as expressed in Philadelphia in 1768:

"Every great fortune made here within the last 50 years has been by land." So America, you see, passed through these various periods of development; First, rental occupancy, then outright ownership; then cultivation of the soil, and exportation of its products. The reaping of the profits of enterprise and unsurpassed prosperity.

Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay.
Princes may flourish or may fade,
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied."

So said Goldsmith. There is nothing more wholesome for a country than the love of work; nothing more promising of perpetuity and prosperity in the earth than respect for labor. But when we import foreigners whom we regard as inferior to ourselves, and throw upon them the burden of toil, we injure the manhood of our country, because we debase labor and teach our own sons that they are above the menial service of the imported foreigners. Herein is a lesson for us today. Why do the young men despise the labor of the farm? Why is agriculture a thing that must be encouraged and spurred on? Why are the farms forsaken and city life increasing all the while? Because in a large measure, these young men, with fair educations, feel themselves above their work, because they do not want to stoop to the work done by the inferior foreigner.

There is another lesson in line with this thought. Why did not Spain succeed in the occupancy of this country? This hemisphere was unexpectedly dropped into the laps of King Ferdinand and Queen Isabella. In the accidental possession of this great land, Spain had presented to her the greatest single opportunity ever given to a nation. To what purpose did she use this great opportunity? To humanitarian purposes? To improve the condition of man struggling upward through those dark ages? No. Exactly the opposite. The names of Pizarro and Cortez are written in blood across the valleys and the mountains of Peru and Mexico. When the Pope of Rome, Alexander VI issued by a stroke of the apostolic pen, a deed conveying all this western hemisphere to the king and queen of Spain, he did so with the admonition that the natives should be reduced to Christianity. I have often thought with what a nicety of selection was that word "re-

duced" used. John William Draper tells us fifteen millions of natives were wantonly put to death, during the reign of the bishop of Chihuapa. Do you remember the great ransom of a chamber filled with silver nearly to the ceiling, when one of the kings was held. Spain came here with a lust for gold, and a love of conquest and glory. Those were the motives which actuated this unconscionable despot of the old world, in her conquest of the new, and that is why Spain did not succeed in America. Because the love of gold, the love of conquest and glory never did build a home, but has destroyed homes by the hundreds of thousands.

The home is a natural institution in America because there is plenty of land upon which men and women can establish their homes. No other nation is so rich in resources, in climatic conditions, in the products of the mines, the forest and the field, as is America. No other nation is inherently endowed by the Creator with the possibilities of being an independent nation as is this land of America. We can live in absolute independence of all of the world for our necessities; and here it is that men were intended, in the decrees of the Deity, with respect to this land, to obtain freedom. The home is the greatest palladium of freedom. It is the greatest resistant to encroachment; it is the greatest inspiration to defensive combat; it is the greatest justification and the surest foundation for independence. The soil is the source of true patriotism, for its roots strike deep into the soil that a man tills, and calls his own, Spain came with other motives and that is why she failed in America. On the other hand, the Pilgrims and the Puritans, the Hugenots and the Friends, or Quakers, succeeded in America, because they came here not for purposes of plunder and conquest, actuated by a lust for gold and glory, but they came here to live, and they established homes here. Here in those early days was established the sacred trinity of civilization—the father, mother and child. In this thought, my friends, at this critical period in not only American history, but the history of the world, there is opportunity for sober reflection. There is a great egress from the home out into the complexity and perplexity of modern life. The home no longer exercises the great potential influence it once exercised over the lives of its occupants. Other things are seriously substituting the influence of the home.

Speaking upon the subject of public welfare, President-elect Harding said the other day: "Whether we may esteem it wise or unwise, the modern mother must realize that society disposes more and more to take from her control the training, the intellectual direction and the spiritual guidance of her children. The mother who indefatigably seeks to train her own children rightly,

will be performing this service, not only for her own children, but for those from other homes not so richly blessed with the finer things of life." We need today, in the contemplation of the work and the character of the life-influencing motives of the Pilgrims and the Pioneers, to hark back to the men and the women of those days. We shall find that the home, the sacred, peaceful, humble home, was the strength of society, was the preserving power of the church, and the only hope of the nation. These are the lessons we should learn: We should have today better homes, better mothers and more religion in the home. If we have good mothers we shall have good homes, and there also will be the spirit of religion. The world never needed the influence of motherhood and of pure sanctified homes and the controlling influence of a deeply-rooted religion more than it does today. These are the ideals that take us back to Nazareth. We should strive for them. Back to Nazareth, where a new ideal was given to the world through the humility of the manger-born babe of Bethlehem. The Madona and Child. The fishermen whom Jesus drew around him, those peasant saints who revolutionized society, because they exalted motherhood, they sanctified the home and dignified labor. Those were the three great agencies which saved the world from absolute ruin, politically, socially and religiously 2,000 years ago.

There come to us later glimpses of the same sublime vision, the sanctity, the simplicity, the religious power of the home, in the lives of the Pilgrim fathers, and the Pioneers. They are unquestionably the lessons that the world should give sober thought to in these days.

An Italian came here some ten years ago to visit America for the purpose of studying her economic conditions. This man, Guglielmo Ferrero, wrote a book entitled, "Ancient Rome and Modern America," and in it he made this observation: "In no country of Europe are complaints of the expense of living more generally raised than in the United States. Why? Because in America the disproportion between the progress of the country and of the cities, between the industrial and agricultural progress is even greater than in Europe, which is the home of populations that for centuries have been accustomed to a country life. The study of the Roman empire can be of the greatest service in helping us to understand it. It is the first seriously felt symptom of that excessive urbanization that was the ruin of ancient Rome."

Here is a lesson for Americans today. It was Theodore Roosevelt who literally tore up by the roots the idea that the chief object of the American citizen was money-getting. He gave to us an impulse for something higher, something better than the mere acquisition of wealth for wealth's sake. He urged the de-

velopment of the fibers of moral and intellectual manhood, the performing of public service, by which the common people might be enlightened, that their condition of living might be universally improved. Such should be the primary motives of the American people who enjoy an incomparable measure both of opportunity and of freedom. We should strive, not for the advantage of one class over another, but for the universal uplift with equal opportunity for all. In this regard America stands today as the social miracle of the ages. We have in every community in America, men who have emerged from the social and industrial disadvantages of the old world but who are today the captains of industry, heads of great institutions and leaders in thought and human service. America has wrought wonders in this work of industrial and social emancipation and it would be a betrayal of our highest idealism if we were to revert to old types such as have been established in European countries for these hundreds of years, the lines of class distinction being based upon the wealth owned by the individual. Here we should cultivate that which Roosevelt stood for, a contempt for the ambition to acquire wealth merely for the sake of wealth, but rather for the purpose of doing good with it. Were not these the ideals of the Pilgrims from which stock Roosevelt came?

You know the old legend wrapt in the obscurity of Roman mythology where two babes were thrown out upon the highway in that old pagan practice of the exposure of children. A she wolf suckled these two babes, Romulus and Remus, and they in time became the founders of the Roman empire. These early founders of the Roman empire were made strong by exposure, made resolute by hardships they endured. The Romans thus became a sturdy race of men. Rome in time became the proud mistress of the earth, because the individual citizen is always the measure of the nation's strength and power. The early Roman woman was revered; she was held as the queen of the home, and no higher title of honor could be bestowed upon the Roman mother of those days than to say that she was a child-bearer. On one occasion, when the legions of Rome needed a general, they went to a Roman husbandman, and called him to the head of the army. After winning a great and glorious victory he disdained a proffered crown to return to his plow. There is character. There is manhood. There is the ennobling effects of respect for labor. They did not then put jewels around the necks and the arms and the ankles of their women. They knew that health and wealth and peace and prosperity came from the lap of labor and they bedizened the implements of industry. But when wealth and power came, self-indulgence, love of luxury and ease followed. Then, as in America today, to some extent, labor was

despised, and slavery was practiced until, in the city of Rome, where there were three million citizens, two millions of them were slaves. Then it was also, that the women ceased to be the bearers of children. The new woman was then born. She spent the afternoon at pink teas; she took part in politics; self-indulgence and extravagance characterized the age. That was the beginning of the decline of Rome. History repeats itself. That is why Ferrero points to Rome as the lesson for America today, because the movement has been from the farm to the city, from the home to the great white way, to the glare and the glamor of big city life. That is why we should heed the lesson of the past. The women of Rome shirked the responsibility of motherhood, leaving that task to the slaves: "Let the Plebeians perform this function of society. We have risen, by reason of our culture and refinement, above such things." They established divorce courts, such as we have had in Reno for years. Some of these later Roman women had as many husbands as there were months in the year, in the same period. In that luxury-loving, self-indulgent period, one Lolla Paulina might have been seen appearing at a society function dressed in a second-best gown, gleaming in pearls and emeralds, that cost $165,000. I read of something like that in yesterday's paper. It was a wedding in London where a daughter of an American millionaire was married to a European count and a dress made with pearls and diamonds in the border was worn by the bride.

It was in such an age that an Apicius dissolved pearls in his wine that he might have a luxurious drink; and when his fortune was reduced to trifling quarter of a million dollars, with bravado, he committed suicide. In fact, suicide was esteemed an act of heroism, in those times. It was at such a crisis as this that God sent into the world his Son who appeared as the manger-born babe of Bethlehem. In that event there was the birth of a new ideal. The Savior, in the manner of his coming, became the temporal Savior of the world. He again exalted woman. He sanctified the home, He dignified labor. It was the Madonna and the Child who held the light which men followed in their groping out of the darkness and when modern Europe arose, some three or four centuries ago, she arose as a group of states, not worshiping the gods of ancient Greece and Rome, Jupiter, or Zeus, but worshiping the Babe of Bethlehem. Therein He was the Savior of the world in a temporal sense. So, I say again, we need to look back, to the Pioneers who gave us such splendid ideals in the sanctity of the home and the dignity of labor, and the exaltation of motherhood; back to the Pilgrim fathers who established in this land of America, the Christian home, the sacred trinity of civilization—the father, the mother and the child. And

do not both of these lead us back to Nazareth, where a light shone while all the world was in darkness.

We have said that America was first considered undesirable. Was it not so with this region of country? What was the opinion of men concerning the west some 75 years ago? Daniel Webster is accredited with the statement:

"What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast, of three thousand miles, rockbound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer to Boston than it now is."

In speaking on the proposal to admit the Territory of Oregon into the Union, Senator Dickerson said:

"But is this territory of Oregon ever to become a state? A member of the Union? Never. The distance that a member of Congress of this state of Oregon would be obliged to travel in coming to the seat of government and return home would be nine thousand three hundred miles. If he should travel at the rate of thirty miles per day, it would require three hundred six days, allowing for Sundays forty-four, it would amount to three hundred fifty days. This would allow the member a fortnight to rest himself at Washington before he could continue his journey home. This traveling would be hard, as a great part of the way is exceedingly bad and a portion of it over rugged mountains where Lewis and Clark found several feet of snow in June." "Yet," says the senator, "a young able-bodied senator might travel from Oregon to Washington and back again once a year, but he could do nothing else."

Again history repeats itself. The stone that was rejected by the builders may some day become the chief cornerstone in the structure. No single contribution to this republic surpasses in wealth and in possibilities this great intermountain empire. Time will prove that the strength of America, in her manhood, and womanhood, in her intellectual power and in her moral strength will come out of the west.

Joseph Smith on Aug. 8, 1842, before there were any maps or written reports or adequate descriptions of this country, unaided by human information or enlightenment upon the west, declared:

"That the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would

apostatize, others would be put to death by their persecutors or lose their lives in consequence of exposure and disease, and some of you"—pointing to the fifty or a hundred men who heard him make that prophecy—"will live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

There was the inspiration that guided the Pioneers of 1847. It was a vague and unknown venture until the spirit of revelation, as voiced in this prophecy, marked the pathway, and the Pioneers pursued its course. Here you have, in less than seventy-five years, a great empire rising out of the plains, to testify again, not only that Joseph Smith was a prophet of God, but that manhood, womanhood and the sanctity of the home are the cohesive powers which mean prosperity and perpetuity in the earth. Therefore we can well look back, in this year 1920, to those splendid men and women of three hundred years ago, as well as those of seventy-five years ago. Speaking of the Pilgrims, the world needs their faith without superstition. It needs their zeal for God, without fanaticism. It needs their humility, without their poverty. It needs their devotion, without their intolerance. It needs their courage. It needs their simplicity. It needs their thrift. We must again establish in the lives of the American people that reverence for home and that demand for virtue which shall mean strength and power and glory and perpetuity in the earth.

LOGAN GENEALOGICAL CONVENTION

The following extracts are taken from the minutes of the Convention held at Logan, Utah, 20 and 21 May, 1922. President Richard's more extended remarks are found as the first article in this magazine.

OPPORTUNITY AND RESPONSIBILITY

By President Joseph R. Shepherd of the Logan Temple

The reason this work has been classed as the greatest responsibility we have is because so many on the other side are involved in it, and we are few and only in the flesh for a short time, so there is very much for us to do. A great opportunity is with us to enlighten the people on the subject of Temple work. We older ones have learned it, but among the younger generation growing up there is woeful ignorance concerning it. I hope the day will come when there will not be a disposition on the part of the young people to avoid receiving their endowments and being married right. It is well that they should come as a duty, or to please their parents but many times better that they should look forward to coming and rejoice in the prospect. Can't we plant

in the hearts of the young an appreciation of the blessings they will receive? I endorse the remarks of Pres. Richards to the Bishops and Stake Presidents. People should see their bishop when seeking a recommend and not send some one else for it. People should be instructed as to clothing needed. Those who do their our work assume responsibilities, but those who work for the dead add to those responsibilities as their knowledge grows from day to day.

A TEMPLE WORKER IN EVERY HOME

By Miss Lillian Cameron of the Genealogical Library

Miss Cameron emphasized what had been said about responsibility. Our slogan should be: "A temple worker in every home." The young people especially should be encouraged to assist financially and by record keeping. Every young member of the Church should begin by being a genealogist; they can assist in this way, and when they are older the subject will not present so many difficulties.

Bishops and Stake Presidents should realize that being a good man and a Temple worker does not necessarily qualify for a position on the genealogical committee. People should be chosen who can learn to do genealogical work and record keeping, and teach it to others.

Genealogical workers should seek out the people in their homes and give help and encouragement where needed.

All people contemplating Temple work on any record not procured through the medium of the Genealogical Society should communicate with the Genealogical Society and find out whether any one else is doing the same work or not. It is usually cheaper and more satisfactory to have the people in the Genealogical Library do your research work for you than to do it yourself unless you live in Salt Lake.

PRACTICAL PROBLEMS

By Bishop Joseph Christensen, recorder of the Salt Lake Temple

It used to be the custom of recording all work in the name of the proxy, and without proper identification, but now all this is changed. There must be data of identification. The heir is the oldest male member of the family and he remains the heir even after death. Each member of the family receives credit before the Lord for all the good he does, but the heirship is for identification and indexing, not credit. President Lorenzo Snow said that all members of a family should be equally interested and all should help with the work. The heir has no right to monopolize the work nor to prevent others from doing work if he will not. The

President of the Temple has authority to change the heir if he feels occasion to do so; otherwise the eldest male remains the heir. If there is no male heir the eldest female is the heir.

In every ward there should be a committee who can assist people in preparing to come to the Temple and people who are new to the work should confer with them. On Stake and ward committees each member should have their duties. In each committee some should be skilled in Temple recording, who should handle the records; a committee on transportation and excursions; on family organization, etc. There should be strong members of the committee to deal with organizing families. People do not keep family records as they should; and much work for the dead has been done by people who have kept no record of it, and their children now do not know where to begin the work until they can get transcripts from the temples. It is now becoming imperative that each family shall have a secretary or recorder who will learn to do this work perfectly. Follow the suggestions from headquarters. It is not advisable to have new-fangled notions. Those who follow counsel do well. Those who ride a hobby of their own break down. Take counsel from those who preside.

There should be hearty co-operation between Stake and Ward authorities and Genealogical workers. In Salt Lake the Bishop has few nights in which he has absolute control, so a correlation committee of Bishops was formed to consider the claims of each organization. The M. I. A. were required to give up four of their twelve conjoint sessions to some other organizations. The Home missionaries were required to give up four of their twelve Sunday nights to the Genealogical Society.

Excursions to the Temple should be systematized on account of the demand for accommodations at the Temple, and should have the backing of ward and stake officials. The Genealogical society is not an auxiliary association but is under the direction of the priesthood, often headed in the Stake by a member of the High Council. There should be no difficulty here in filling the Temple all the time by excursions. Our first great duty after providing the necessaries of life is to attend to Temple work. It would be a matter of courtesy for bishops to consult Stake genealogical representatives in organizing ward committees.

People are just beginning to awake to the fact that the Genealogical magazine is really a precious jewel. It is only a quarterly, but is filled with material for our work.

With regard to genealogical membership, there are those of some nationalities who feel that it can do them no good. This may be true; I myself have never been able to get a name by its means, but it is a part of the Church and I feel it a duty and

privilege to sustain it and help make our library the greatest of its kind in the world. It may benefit us at some time, but at least it will benefit the Church and we are all a kin. How far back will it be to the time when we find our common ancestry in the House of Ephraim?

QUALIFICATIONS FOR TEMPLE WORKERS

By President George F. Richards

Genealogical workers should remember these qualifications in encouraging people to do Temple work. We should be willing to meet the calls of all in authority. If we go to the Temple, we will covenant to give all if needed to the work of the Lord, and those who are not willing to do this are not worthy to go to the Temple.

Those who will not accept the word of the Lord in regard to the quitting of plural marriage should not be recommended to the Temple.

The Temples are supported mainly by the tithes of the people. Those who do not pay their tithes should not be recommended to temples to whose support they thus fail to contribute. Neither should they be ordained to the priesthood.

The Word of Wisdom has been with us for a long time but I don't know that we keep it any better now than in the past. Leniency has been extended to the aged who have used these things all their lives and the young people seem to have taken advantage of it. But in the day of the Prophet Joseph Smith and again in our day it has been decided that those who would not refrain from tobacco and liquor should not hold the Priesthood and consequently cannot go to the Temple.

If the name of Deity is too sacred to be frequently used in speaking of the Priesthood, how about those who use it heedlessly or profanely in everyday conversation. Such should not be recommended to the Temple or ordained to the Priesthood.

There is enough in the Gospel for all of us, and there is no need of secret organizations. Our energies should be directed by the Church and our time and allegiance should not be divided among clubs, lodges, etc. Persons having such affiliations should not be ordained to the Priesthood or recommended to the Temple, until they withdraw from such organizations and repent.

People can go to the Temples and work on the free list, but a genealogy of one's own is a qualification for Temple work. In doing this work we benefit ourselves and our dead, and please our God; by neglecting it bring upon ourselves a greater condemnation than the rich man who had refused to contribute to the physical salvation of Lazarus.

MURDOCK FAMILY

Compiled by Annie Lynch

(*Continued from page 87*)

48. Ariel Murdock[4] (*Amos*[3], *John*[2], *Robert*[1]) was born in Conn. He married 8 Jan., 1782, Eunice (No. 63) daughter of William Murdock, and Mary Pierce. In 1792 he removed to Rensselaerville, N. Y., where he died Oct., 1803. He served in 1st Connecticut Company 1777 to 1780, wintered at Valley Forge in 1777-8, and was in the battles of Germantown, Monmouth and Stony Point.

Child born in Rensselaerville

98. i. Irvine, b. 1 Mar., 1797.

49. Caty Murdock[4] (*Aaron*[3], *John*[2], *Robert*[1]) was born 2 May, 1765. She married 17 March, 1791, Nathan, son of Peter and Ruth Taton Parker. He was born 23 Oct., 1764 in Framingham and died 17 Aug., 1826. She died 1 Nov., 1836, in Framingham.

Children Born in Framingham

i. Harriet, b. 10 Oct. 1793, in Framingham; m. 20 Mar., 1821, Josiah Bigelow and had John Preston, 4 Feb., 1822; Henry W., 21 Oct., 1824; Catherine A., 8 Sept., 1827; Josiah Q., 18 June, 1828, d. young; Charles E., 2 June, 1830; Josiah, Q., 6 Feb., 1836.
ii. Preston, b. 10 May, 1796; d. 10 Oct., 1798.
iii. Maria, b. 6 Apr., 1799; m. 9 Dec., 1819, Abijah Fay who died 30 Jan., 1880.
iv. Preston, b. 4 Nov., 1802; d. 20 Aug., 1804.
v. Peter, b. 18 June, 1804; m. 1841, Harriet Colby Webster and had Peter, 13 June, 1859.
vi. Catherine, b. 21 Aug., 1806; d. 30 Oct., 1842.

50. James Murdock[4] (*James*[3] *John* [2] *Robert*[1]) was born in Winchendon, Worcester county, Mass., 24 Aug., 1766. He married 14 Jan., 1793, Polly, daughter of Ebenezer and Mary Chapin of Rindge, N. H. She died 9 April, 1849.

Children Born in Winchendon

i. Chloe, b. 7 Sept, 1793, Marriage intention, 2 Jan., 1819, James Wilson of Royalton, Vermont.
ii. Shelomith, b. 10 June, 1795.
99. iii. Edward, b. 22 Apr., 1797.
iv. Tabitha, b. 6 Feb., 1800; m. Aaron L. Phelps of Nelson.
v. Daphne Pratt, b. 25 Mar., 1806; m. 8 Mar., 1832, Paul Pierce of Royalton, Vermont.

vi. Mary Hovey, b. 27 May.,1809; m. 24 July, 1834, Amasa Whitney.
vii. Maria, b. 15 Mar., 1816; m. 23 Oct., 1838, Asa P. Rand.

51. Deborah Murdock[4] (*James*[3], *John*[2], *Robert*[1]) was born in Winchendon, Worcester Co., Mass., 4 Oct., 1768 and married Jewett Boynton Darling. Marriage intention recorded 5 Feb., 1790.

Children Born in Winchendon

i. Ruth, b. 2 Apr., 1791.
ii. Nancy, b. 1 Feb., 1794.

52. Ephraim Murdock[4] (*James*[3], *John*[2], *Robert*[1]) was born in Winchendon 26 Jan., 1772, and died 21 Feb., 1853. He married 4 Feb., 1798, Zeba, daughter of Levi and Ruth Bixby. She was born 17 Oct., 1770 and died 24 July, 1824. He married (2) 30 March, 1826, Abigail Woodbury.

Children of First Wife Born in Winchendon

100. i. Lucy, b. 16 Dec., 1798.
101. ii. Ephraim, b. 17 Aug., 1800.
102. iii. Elisha, b. 27 Aug., 1802.
103. iv. Col. William, b. 9 Oct., 1804.
v. George, b. 2 Nov., 1806; d. 24 Dec., 1838.
vi. Charles, b. 24 Apr., 1809.
vii. Mary, b. 3 Oct., 1811.

Childen of Second Wife

i. Emily, b. 19 Mar., 1827.
ii. Joseph, b. 23 Feb., 1829.

52. Margaret Murdock[4] (*Robert*[3], *John*[2], *Robert*[1]) was born in Newton, Middlesex Co., Mass. in 1768 and married 13 Oct., 1794, Luther, son of Isaac and Ann Jenkins of Hubbardston. She died 1 Jan., 1802 and he married (2) Betsy Rugg of Hubbardston who died 18 Dec., 1830. He was born in 1762 and died 19 Sept., 1832.

Children Born in Hubbardston

i. Sophia, b. 29 Mar., 1795; d. 28 Aug., 1798.
ii. Anna, b. 13 Aug., 1796.
iii. Sally M., b. 15 Apr., 1798; m. Ephraim Stowe.

Children by Betsy Rugg

i. Thomas H., b. 8 Nov., 1803; d. 30 Aug., 1839; m. Mary Goulding of Phillipston.
ii. Amelia, b. 16 Feb., 1805; d. 14 Mar., 1867.
iii. Maria, b. 14 July, 1806; d. 21 Jan., 1815.
iv. Sophia, b. 16 Oct., 1808; d. Feb. 22, 1818.

v. Eliza Ann, b. 14 Aug., 1810; m. Timothy Brooks.
vi. Daniel J., b. 8 Aug., 1812; d. 30 Aug., 1863; m. Mary Baker who died 24 Apr., 1863

54. Robert Murdock[4] (*Robert*[3], *John*[2], *Robert*[1]) was born 31 Aug., 1772 or 1773, and died 27 Apr., 1852, in Hubbardston. He married 15 March, 1804, Sally, daughter of Jonathan and Sarah Nichols. She was born 29 May, 1780 and died 5 Sept., 1855.

Children born in Hubbardston

104. i. William, b. 27 Jan., 1805; d. 4 June, 1860.
ii. Mary, b. 10 Aug., 1806; m. 1 Mar., 1832, Joshua P. Pillsbury.
105. iii. Ebenezer, b. 27 Sept., 1808; d. 6 July, 1845.
106. iv. Sumner, b. 29 July, 1810.
107. v. Joseph Cheney, b. 30 Nov., 1812.
108. vi. Elisha, b. 21 June, 1815.
109. vii. Sarah, b. 31 July, 1818.

55. Hannah Murdock[4] (*Robert*[3], *John*[2], *Robert*[1]) was born in Hubbardston 8 July, 1782, and died 6 June, 1855. She married 26 Feb. 1807, Ebenezer, son of Ebenezer and Mary Hartwell Stone. He was born 20 Sept., 1780, and died 18 Feb., 1875.

Children Born in Hubbardston

i. Elizabeth, b. 26 Dec., 1807; m. 29 Nov., 1827, Caleb Underwood, and had Horace, 16 Nov., 1828; Mary, 27 Sept., 1830; d. 3 Aug., 1835; Lucy, 4 Oct., 1840, and Henry, 5 Aug., 1845; d. 14 May, 1846.
ii. Mary, b, 21 Aug., 1810; m. Flint Johnson.
iii. William, b. 9 Oct., 1812; m. 3 June, 1838 Mehitable M. Reid, and had George, 5 Aug., 1839.
iv. Reuben, b. Dec., 1814; m. Eunice H. Ayers, 16 Aug., 1837, and had Adelia, 18 June, 1838; d. 8 Nov., 1852; Anna L., 14 Apr., 1842; d. 8 May, 1842; Charles, 11 Apr., 1843.

56. Edward Murdock[4] (*Abiel*[3], *John*[2], *Robert*[1]) was born in Hubbardston and married Jan., 1812, Sophia Howard, of Winchester, N. H.

Children Born in Hubbardston

110. i. Sophia Howard, b, 5 Nov., 1812.
ii. Frindy, b. 10 Apr., 1815; m. 1 May, 1834, Paul Bailey, of Sterling, Worcester Co., Mass., and had Charles, 14 Feb., 1835.
111. iii. Edward, b. 22 Nov., 1816.
112. iv. Ephraim, b. 17 Nov., 1818.
113. v. Prudence, b. 3 Nov., 1821.
vi. Lucinda, b. 9 Dec., 1822; m. and d. at Athol.
vii. Isaac, b. 10 May, 1826.
viii. Sarah, b. 27 Nov., 1828; m. S. Doolittle, (2).....Newton.
ix. Elizabeth, b. 18 Feb., 1831; m. Oliver Brown.

x. Adaline, b. 28 Nov. 1833; d. 20 June, 1856.
xi. Alonzo, b. 8 Oct., 1836.

57. Baxter Murdock[4] (*Abiel*[3], *John*[2], *Robert*[1]) was born in Hubbardston 2 Nov., 1791, and married 20 Sept., 1815, Emily, daughter of Henry and Ann Ames Gates. She was born 1794, residence, Winchester, N. H.

Child

i. Emeline; m. W. E. Plummer.

57a John Murdock[4] (*Samuel*[3], *Samuel*[2], *Robert*[1]) was born in Windham, Conn., 23 Oct., 1760. He married (1) Eleanor Riggs, (2) Betsy Shepherd, who died 1813, (3) in 1817, Mrs. Williams.

Children of first wife born in Kortright, Delaware Co., N. Y.

114. i. James Savage, b. 3 Mar., 1786.
115. ii. Edward, b. 11 Nov., 1787.
iii. Infant, b. 1790; d. 1790.
iv. Polly, b. 15 Apr., 1791; d. 10 Jan., 1792.
116. v. John, b. 15 July, 1792; d. 23 Dec., 1861.
117. vi. Samuel, b. 23 Aug., 1794.

Children of Second Wife Born at Harpersfield, N. Y.

i. Sally Betsy, b. 10 Sept., 1799.
ii. Eleanor Maria, b. 9 May, 1801; m. George Sixsmith.
118. iii. Jessie Shepherd, b. 12 Aug., 1803.
iv. Emeline, b. 24 Feb., 1807.

Children of Third Wife

i. Mary Ann, b. 29 Oct., 1818.
ii. Jefferson, b. 14 May, 1822.

58. Joshua Murdock[4] (*Samuel*[3], *Samuel*[2], *Robert*[1]) was born in Windham, Conn., 9 Oct., 1763. He removed to Bennington, Vermont. In 1787, he married Eunice Moore of Athol, Mass., and settled in Granville, Washington Co. The history of the town of Venice, Cayuga Co., N. Y., records that he removed there in 1800 and built a log house in the Centre. He took up 250 acres of land and moved on it in 1801, bringing from his old home, horses, two yoke of oxen, a sleigh, sled, seven cows and his household furniture. In 1802 he built a saw mill and in 1816 built the family residence. At his death this residence was occupied by his son and later by his grandson, M. Wellington Murdock. He died 13 Dec., 1845 and his wife, 21 Aug., 1839.

Children

i. Pamelia; m. Samuel Beeman; removed in 1808 to Clarence, Erie Co., N. Y., where they both died.
ii. Salmon; d. 1815, unmarried.
iii. Mary; m. Hezekiah Murdock and mover to Mesopotamia, Trumbull Co., Ohio.
iv. Lydia;m. William D Ledger and removed to Lake Co., Ohio.
v. Huldah, m. Anson Baldwin of Royalton, Niagara Co., N. Y.
vi. Ruby; m. Philip Reynolds; removed to Mesopotamia, Ohio.
119. vii. Lyman, b. 8 Aug., 1804, in Venice.

59. Throop Murdock[4] (*Samuel*[3], *Samuel*[2], *Robert*[1]) was born in Connecticut, 15 Oct., 1768, and married Prudence, daughter of Isaac Baldwin of New Milford, Conn. He removed to Castleton, Vt. Residence in later life, Noosuck, N. Y.

Children

i. Henrietta; m. William Clark.
ii. Sally; m. William Cook of Castleton.

60. Lydia Murdock[4] (*Jonathan*[3], *Samuel*[2], *Robert*[1]) was born in Coventry, Conn., 15 March, 1763, and married 3 Nov., 1784, Benjamin Jones.

61. Pamelia or Paulina Murdock[4] (*Jonathan*[3], *Samuel*[2], *Robert*[1]) was born in Coventry, Conn., 17 July, 1769, and married 1 April, 1792, Benjamin Blackman, born 1764, died 1858 at Verona, N. Y.

62. Polly Murdock[4] (*Jonathan*[3], *Samuel*[2], *Robert*[1]) was born in Coventry, 7 May, 1779 and married in Hamilton, N. Y., Daniel, son of Jabez and Polly Ely. He was born 1788 in Rushford, N. Y. and died 1866. She died 1809 and he married (2) Mary Carrier.

Child Born in Rushford, N. Y.

i. Caroline, b. 1807.

Children of Mary Carrier

i. Betsy Mary, b. 1812.
ii. Columbus, b. 1814.
iii. Clinton, b. 1816.
iv. Serepta Jane, b. 1818.
v. Cornelia P., b. 1821

64. Celinda Murdock[4] (*William*[3], *Samuel*[2], *Robert*[1]) was born in Connecticut, married Lambert Fuller.

65. Eliphalet Murdock[4] (*William*[3], *Samuel*[2], *Robert*[1]) was born in Lebanon, Conn., 15 July, 1776, married Lydia .....who was born 6 Aug., 1778, in Richmond, Mass.

66. Joseph Murdock[4] (*William*[3], *Samuel*[2], *Robert*[1]) was born in Lebanon, Conn., 14 Nov., 1783. He married (1) Sally Bonney, (2) Sally Stacy, daughter of Nymphas Stacy of New Salem, Mass. He was one of the early settlers in Hamilton, Madison Co., N. Y.

Child of First Wife

i. Betsy married Green.

Children of Second wife

i. Joseph Stacy, b. 26 June, 1832, in Hamilton; m. Eunice Sweet of Albany.
120. ii. John Deans, b. 28 July, 1824, in Hamilton.
121. iii. Nymphas Coridan, b. 12 May, 1833, in Hamiton, N. Y.

67. Samuel Murdock[4] (*John*[3], *Benjamin*[2], *Robert*[1]) was born in Newton, Middlesex, Mass and married Mary Tiffany of Uxbridge, Mass.

Children probably born in Palmer

i. Willard.
122. ii. George Leonard, b. 1790; d. 1850.
iii. Anna; m. Thomas Inman.
iv. Betsy.
123. v. Abraham R., b. 9 Nov., 1793; d. 18 Nov., 1877.
vi. Mary Tiffany, b, 7 May, 1795; m. Dorius Horr of Pawtuckett, R. I.
vii. Samuel, b. 1797; removed to Weare.

68. Ruth Murdock[4] (*Benjamin*[3], *Benjamin*[2], *Robert*[1]) was born in Warren, Vermont, 20 Oct., 1762. She married 29 April, 1784, Marvel Taft of Northbridge.

Children born in Uxbridge, Mass.

i. Read, b. 22 Apr. 1785.
ii. Cheany, b. 8 Dec., 1787.
iii. Dolphus, b. 30 Jan., 1789.
vi. Benjamin, b. 12 Feb., 1791.
v. Orson, b. 9 Apr., 1793.
vi. Lamon, b. 1 May, 1796.
vii. Lydia, b. 23 June, 1798.
viii. Adolphus, bapt., 2 Oct., 1803.

70. Lydia Murdock[4] (*Benjamin*[3], *Benjamin*[2], *Robert*[1]) was born in Warren, Vermont, 27 Aug., 1764. She married Woods.

70. Molly Murdock[4] (*Benjamin*[3], *Benjamin*[2], *Robert*[1]) was born in Warren, 29 June, 1766. She married 1 June, 1786, Capt. Calvin, son of Gershon and Abigail Taft. He was born 17 Nov., 1765 and died 12 Feb., 1816 in Uxbridge.

Children born in Uxbridge

i. Newell, b. 13 Feb., 1788; m. 26 Oct., 1822, Mary G. Taft.
ii. Benjamin Clark, b. 17 May, 1790; m. 26 June, 1816, Hopestill Taft.
iii. Chandler, b. 29 May, 1792; m. 4 May, 1815, Abigail Taft. and had Augustine Calvin, b. 11 May, 1817.
iv. Phila, b. 25 Mar., 1796.
v. Millens, b. 18 Oct., 1799; m. 17 Apr., 1822, Maria Taft.
vi. Eliza, b. 20 June, 1805.
vii. James Whitman, b. 21 Jan., 1809.

71. Benjamin Murdock[4] (*Benjamin*[3], *Benjamin*[2], *Robert*[1]) was born in Warren, Vermont, 9 April, 1768, and died 30 Sept., 1806. Residence, Townshend, Vermont.

Children

i. Russell of Main.
ii. Warren of Winchester.

72. Samuel Murdock[4] (*Benjamin*[3], *Benjamin*[2], *Robert*[1]) was born in Warren 10 March, 1770. He married Dec., 1795, Lois Temple and lived at Townshend, Vermont.

Children born in Townshend

124. i. Hiram, b. 27 Apr., 1797; d. 26 Jan., 1866.
125. ii. Sally, b. 11 Mar., 1799; d. 25 Aug., 1839.
126. iii. Jasper, b. 2 Dec., 1800; d. 1862.
127. iv. Alvah, b. 21 May, 1803; d. 9 Oct., 1875.
128. v. Phila, b. 8 Nov., 1806; d. Dec., 1873.
129. vi. Sophia, b. 5 Nov., 1809; d. 31 May, 1873.
130. vii. Ruthana, b. 23 July, 1812; d. 14 Dec., 1859.
131. viii. Thaddeus, b. 31 Jan., 1816; d. 1 June, 1880.

73. Thaddeus Murdock[4] (*Benjamin*[3], *Benjamin*[2], *Robert*[1]) was born in Townshend, Vermont, 6 Aug., 1774, and died 7 May, 1857. He married Mehitable Tyler of Townshend.

74. Artemus Murdock[5] (*William*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Westminister, Worcester Co., Mass., 10 Sept., 1776. He married 30 April, 1801, Kezia, daughter of David and Thankful Clark. She was born in Medfield, Mass., 10 Dec, 1779 and died July, 1848. They lived at West Boylston, Mass.

Children Born in West Boylston

132. i. Almira, b. 30 Jan., 1803.
ii. Eveline, b. 5 Mar., 1804.
133. iii. David C., b. 21 Dec., 1805.
134. iv. Artemus, b. 5 Sept., 1807.
v. Thankful, b. 18 Aug., 1811.
135. vi. Rev. William, b. 3 July, 1813; d. 13 Nov., 1870.
vii. Cyrus Mann, b. 7 Nov., 1816.
viii. Julia Ann; d. 18 Oct., 1821.

75. John Murdock[5] (*William*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Westminster 3 Oct., 1778. He married 1 July, 1804, Joanna, daughter of Luther and Lydia Clifford, of Hubbardston. She was born 16 June, 1781, and died 15 March, 1820.

Children born in Westminster

i. Betsy Clifford, b. 17 July, 1805.
ii. John Franklin, b. Aug. 1807; d. 10 Jan., 1810..
136. iii. John Franklin, b. 28 Oct., 1810.
iv. William, b. 7 Feb., 1813.
v. Achsah, b. 7 Feb., 1813.
both died day of birth.
vi. Joanna, b. 17 June,, 1815; d. 25 June, 1819.
vii. Lucy W., b. 3 June, 1819; d. 4 June, 1819.

76. Joshua Murdock[5] (*William*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Westminster 29 Oct., 1780, and married 5 June, 1806, Clarissa Hartshorn of Medfield. He removed to West Boylston where he and his brother Artemus began the business of cabinet making. They were skillful workmen and manufactured some fine furniture and same of their handiwork is to be found in the neighborhood and much prized as heirlooms. In 1810, he moved to Leicester, where in 1812 he and his wife united with the Congregational church. He was superintendent of the Sunday School for twenty-five years. He was made deacon in 1817 which position he held until his death.

Children Born in Leicester

i. Francis Hartshorn, b. 17 Aug., 1812.
137. ii. Joshua, b. 3 Oct., 1815.
138. iii. Joseph, b. 15 June, 1819.
iv. Caroline Clark, b. 12 July, 1822; d. 19 Sept., 1825.
v. John Newton, b. 7 Jan. ,1827.

77. Hannah Murdock[5] (*William*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Westminister, 4 Feb., 1783. She married Oct., 1804, Stephen Dole.

78. Lydia Murdock[5] (*William*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Westminster, 30 Aug., 1785. She married Aug., 1805, Luther Clifford.

Children born in Hubbardston

i. Martyn, b. 3 Sept., 1806; m. Achsah Woodward, b. 27 Jan. 1808.
ii. Warner, b. 25 Feb., 1810; m. 6 May, 1833, Lorinda Hartwell and had Ella Marcella, bapt., 19 July, 1835.
iii. William Jackson, b. 30 Nov., 1811; m. 2 Dec., 1834, Sarah P. Spring and had Jane Augusta, b. 20 June, 1838.
iv. Nathan, bapt. 20 Mar., 1814.
v. Lucy Woodward, bapt. 2 Nov., 1815.
vi. Joanna, bapt. 11 May, 1817.
vii. Betsy, b. 2 July, 1819; m. 9 Aug., 1838 Edward Murdock, son of Edward and Sophia.
viii. A Son, b. 28 May, 1821.
ix. Samuel Newell, bapt. 1 June, 1824.
x. A Son, b. 14 Sept., 1825.

79. Ann Murdock[5] (*William*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Westminster 19 Oct., 1790. She married 10 Oct., 1810, Elijah, son of Ebenezer and Catherine Woodward. He was born 10 Oct., 1786, and died 16 April, 1846, in Newton

Children born in Newton

i. Ebenezer, b. 3 July, 1811; m. 14 Apr., 1836, Lucy B. Livermore and had Francis Henry, 9 Sept., 1839; Emily Francis, 11 Mar., 1841, and Anna Louise, 18 May, 1844.
ii. Emily, b. 29 Mar., 1814.
iii. Samuel Newell, b. 24 Jan., 1819; m. 28 Apr., 1842, Mary Ann G. Bacon and had Maria Louisa, 17 June, 1843 and Frederick Newell, 14 Mar., 1845.
iv. Maria, b. 27 Dec., 1821; m. 17 Sept., 1846 Rev. James M. Bacon.
v. Harriet, b. 16 June, 1824.
vi. Sarah Ann, b. 23 Sept., 1826; m. 17 Apr., 1845 Joseph M. Bacon.
vii. Helen Lovell, b. 26 Mar., 1832.

79a Margaret Murdock[5] (*Samuel*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Newton, 13 Dec., 1781, and died 28 Jan., 1821. She married as his second wife, 30 Sept., 1806, Joel Houghton. His first wife was Peggy Pigeon who was married 7 May, 1802, and died Oct., 1802. He died 6 March, 1839 aged 60.

Children born in Newton

i. Nancy Murdock, b. 20 Aug., 1807.
ii. Samuel M., b. 25 Dec., 1808.

iii. Silas, b. 20 May, 1812.
iv. John, b. 9 Apr., 1814.
v. Joel, b. 30 June, 1816; m. 30 Oct., 1846 Julia A. Parker.

80. Beulah Murdock[5] (*Samuel*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Newton, bp. 10 Nov., 1783 and died 20 Jan., 1849. She married Ephraim son of Edward and Abigail Smith Jackson. He was born 31 Jan., 1781.

Children born in Newton

i. Emeline, b. 13 Oct., 1821; m. 6 Apr., 1847 Hezekiah Fuller.
ii. Samuel Murdock, b. 7 Mar., 1823.
iii. Edward George, b. 5 Nov., 1827.

81. Sophia Murdock[5] (*Samuel*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born in Newton, 12 Apr., 1791, and married 12 March, 1814, Jonathan, son of James and Sarah Billings Stone.

Children born in Newton

i. Daniel, b. 5 Dec, 1814.
ii. Harriet, b. 21 Aug., 1816; m. 1840 John N. Perkins.
iii. Beulah Fuller, b 6 Jan., 1819, m. 28 Apr., 1842 Horace Cousins.
iv. Sophia, b. 10 Mar., 1822.
v. George Franklin, b. 20 Dec., 1827.

82. Nancy Murdock[5] (*Samuel*[4], *Joshua*[3], *Robert*[2], *Robert*[1]) was born 30 June, 1811, and died 19 Feb., 1844, in Newton. She married 30 Nov., 1831, Josiah Davenport.

Children born in Newton

i. Jane Bacon, b. 15 Oct., 1836.
ii. Harriet Ann, b. 4 Mar., 1840.

(To be continued)

GENEALOGICAL CONVENTIONS

The Ogden, Weber, and North Weber Stakes held a genealogical convention in the Ogden Tabernacle on Sunday, April 30, which was attended by Joseph Fielding Smith, Joseph Christensen, Nephi Anderson, and Susa Young Gates. The four Cache valley stakes met in convention in the Logan Tabernacle on Saturday and Sunday, May 20 and 21. President George F. Richards, Bishop Joseph Christensen, and Miss Lillian Cameron were in attendance. On May 21, Harry H. Russell, Jacob Gates, and Susa Young Gates attended a convention of the Summit stake workers held at Wanship. On the same date the Woodruff stake held a convention at Evanston, Wyoming, Elder Nephi Anderson being in attendance from the office of the Genealogical Society.

FUNDAMENTALS OF TEMPLE DOCTRINE

Address Delivered at the Liberty Stake Genealogical Convention, Held in the First Ward Chapel, May 24th, 1922

By Dr. John A. Widtsoe

My brethren and sisters: I am very happy, indeed, and feel greatly honored, to have the privilege of meeting with you in this Stake Genealogical convention and to see so many workers present. As the days go by your attendance will increase.

It is a trite saying among Latter-day Saints that temple work for the living and especially for the dead is one of the characteristic principles of our religion. Other churches labor abundantly and vigorously for the living; but we labor both for the living and for the dead. Humanity is dying by the thousands every day throughout the world, and somehow, in God's economy, it will be our privilege to do necessary work for all human beings who have passed from this earth without a knowledge of the gospel of the Lord Jesus Christ.

TEMPLES IN HISTORY

Temples and temple work have been known from the beginning of time. No people has lived long as a community without a temple. The corruptions of temple work found in every country form an interesting and fascinating study. The temples of history have at times been presided over by those ordained to the Priesthood, and then the endowment of the Priesthood or parts of it have been given in these temples. Even in the days of Adam, Enoch and Noah there were probably temples; and such labors were performed in them as were required at that day. In the patriarchal age temples probably always accompanied the Priesthood. During the forty years of wandering in the wilderness Israel had its tabernacle, from which Israel was endowed with power. Even in the Egyptian captivity Israel had ceremonies that appear to have been an equivalent of temple work. It is not my purpose, however, to discuss the history of temples. It is sufficient for us to remember that temple work for the living and for the dead was the burden of the thought and labors of the Prophet Joseph Smith from the day when the Angel Moroni first stood before him and told him of the things that were to be, up to the last day of the Prophet's life. The principle of salvation for the dead received foremost consideration by the prophet because of its close and intertwining relationship to all other principles. The statement that the Prophet borrowed the temple idea from some of the several secret societies is the purest rubbish and nonsense. All that one needs to do is to read Church history and to

note the time when the Prophet first mentions the endowment and hints of coming revelations concerning temple work, to make it quite impossible to believe that any secret order suggested the temple endowment as taught by the Prophet Joseph Smith.

THE ETERNAL EXISTENCE OF MAN

I would like to discuss with you some four or five priciples underlying temple work which are consciously or unconsciously accepted by all who do work in the temples in behalf of the living or the dead. It is always well to understand as fully as may be possible the work the Lord requires at our hands

Every person who goes into the temple tacitly admits his belief in the principle of the eternal existence of man. This is the first thought that must possess any intelligent worker in the temple, otherwise why spend time on the work. The Lord said, "For behold, this is my work and my glory to bring to pass the immortality and eternal life of man."

It is a great fact that the Prophet Joseph Smith laid down this principle in a day when the thinkers of the world were just beginning to accept fully the indestructibility of matter. Up to a short time before Joseph's day it had been believed that matter could be destroyed; for instance that wood burned passes into the air and was lost forever. It remained for the Prophet Joseph Smith to declare that the spirit of man is eternal and cannot be destroyed; that it is an eternal part of the universe. At the very foundation of temple work lies this solid truth—that man is eternal; that his first existence dates back to that beginning when he was with God, and that he will continue forever.

THE ETERNAL LIFE OF MAN

Another principle which must be believed in by any person who intelligently does work in the temple, is that man is not only indestructible, but is subject to growth. God's work is to bring to pass the immortality and the eternal life of man. There is as much difference between immortality and eternal life as there is between rest and action. Merely to exist is not, after all, a very desirable outlook for the spirit, but the opportunity to live on actively throughout all the eternities is the hope of hopes. We believe that the eternal spirit of man will exist in the sense that it will live, act, move and accomplish all things intelligently, and that back of its activity is the principle of growth, or of retrogression. Every time we go into the temple we accept the doctrine that not only shall man live forever, but he shall either grow or retrograde. By performing certain actions the spirit will move onward; move it must, in one direction or the other. To move onward, one must be in an eternal state of repentance.

The spirit who utterly and completely repents will do righteous works and therefore will continue to grow forever and forever, as we grew before we came upon this earth. These two principles, the eternal existence and the eternal growth of man, are fundamental in temple worship.

THE FREE AGENCY OF MAN

We accept as a third principle of temple work that the eternal spirit of man is characterized by its free agency, that is, it is able to act for itself and upon its own initiative. There can be no real advancement without free agency. Nowhere is this doctrine so completely accepted as in our temple work In the Great Council held before this earth was made, the Lord declared that He had formulated a plan or system, by obedience to which we might win the power of eternal progression. We were given the chance to accept or reject this plan. The plan involved the use of our free agency while on earth, so that by our own efforts, through God's grace, we might win a place for ourselves in His presence, when the Earth-life was over. The dispute which resulted in the overthrow of Lucifer, concerned the question of the respect to be given the principle of the free agency of man. Lucifer proposed that our free agency be taken from us during our earth career and that we be brought back, without thought on our part, into the presence of God. Jesus Christ concurred with the Father in His plan; Lucifer opposed it, and a battle was fought over the principle of the free agency of man. The spirits who endorsed the plan of the Father followed the Savior; and because of their valiant struggle in the Great Council, for the right, are here upon this earth. All that God has in store for His children we may accept or reject. Certainly we could not conceive of the true meaning of temple work, unless we accept the eternal principle of man's free agency; and that the dead as well as the living may receive or reject the opportunities of the Gospel. We may take endowments for those who have passed beyond the veil; they may be sealed to one another, but such ordinances become valid only on the acceptance of the spirits for whom the work has been done.

JUDGMENT OF MAN ACCORDING TO WORKS

Another important foundation principle in this glorious work is that the spirits sent to this earth will be judged by their works. This was a most remarkable doctrine, in opposition to the doctrines of almost every church of the day of the Prophet Joseph Smith. It was freely taught, at the time, by many sects of Christendom that children who died without baptism would forever suffer in frightful hell; and likewise that the most hardened sinner, if he only declared his repentance upon his death bed, would dwell

at once with the just and the righteous. Instead of such doctrines the Prophet Joseph taught that we are to be judged and promoted and blessed according to our works. Little children are saved from the foundation of the world; and the sinner must somehow pay the penalty of his sin. The eternal spirit within us exercises its free agency and receives its punishment, if punishment is be, according to our works. This is fundamentally important in considering salvation for the dead.

We are told in section 76 of the Doctrine and Covenants that there are different degrees of glory in the great hereafter. This is indeed simply an emphatic statement of the fact that the judgment passed upon man will be graduated according to the works of man. We do not know much about conditions in the hereafter; but the spirit of the revelation, known as Section 76, is very clear to all who care to understand. A man shall be judged according to his life; and his place in the hereafter will depend on what he has earned for himself. Some, we are told, shall fail to obtain any of the glories or exaltations mentioned in the revelation. These are the sons of perdition—they who come to a knowledge of the truth, who knew the Father, and understood His will, and then willfully denied the truth. I have come to think that this was the sin of the devil himself. I know of no more damnable sin than to know the truth and then deny it. After reading section 76 of the Doctrine and Covenants, it seems that hell is to find ourselves in an inferior position and conditions, and to know that we might have been, by our efforts, in a higher and more glorious place, had we exercised our free agency more vigorously for better things. Moreover our punishment stands, at least measurably, throughout the endless ages, because, as we go onward, those above us go onward also, and the relative positions remain the same. This is the just but fearful punishment of evil doing. Temple work in its various departments assumes this principle of eternal justice. The Gospel, however, fills human hearts with joy, for it teaches that even in the lowest glory described in Section 76, the place reserved for those who have made the greatest mistakes, who have failed to get beyond the first step, is so glorious as to be beyond the conception of mortal man. It is that kind of love, the love of a Father who will give His meanest children that which is beyond our power to contemplate, which enables temple workers to go on, making sacrifices to labor for the dead of their kindred as well as for those not of their own blood.

THE LOVE OF GOD FOR MAN

The principle of love also is contained in the great doctrine of salvation for the dead. My spirit and yours, and the spirit of

every man or woman are guided and will be guided by a loving Father. In the beginning we were with the Father, we were begotten His sons and daughters, spiritually created by Him. From the beginning He has guided and helped and lifted us, and has been our constant Friend and Companion. In the presence of His love we grew and developed in our spiritual existence, as today we live out our physical existence, and as in the hereafter we shall continue our eternal life. Temple work best represents the quality of the infinite love of God for his children. The Great Plan,, in obedience to which we are here, has been taught and taught again on earth. Dispensation after dispensation of the Gospel has been given mankind; and when the rebellion of men has wiped out the dispensations, great men have been raised up to teach mankind the truth so far as they were able to receive it. When Adam was looking for light and asked for help, the Father sent messengers who taught him the Gospel plan, principle by principle. Later Adam was baptized and received the ordinances that pertain to earth. God has intended to leave truth always with His children upon this earth, but they have not always accepted the truth, yet God in His mercy and love has attempted to lead them and keep them in the path of truth. He sent His Beloved Son to do for us that which we could not do for ourselves; and the Father allowed Him to suffer, not only an ignominious death, but a death of such suffering as no ordinary mortal being can understand—and all for us. Unless we know the eternal love of our Father for His children we gather only a partial meaning of temple work. God's plan is to save His children, "to bring to pass the immortality and eternal life of man."

THE AUTHORITY OF GOD AND THE GREAT PLAN

The plan of salvation itself, as a principle, must be understood by those who desire to do temple work in an intelligent manner. God called us all together in the Great Council, before the world was, and we were then taught the Gospel plan. It is clearly His intent that all His children shall be saved, if possible, and that none shall be destroyed unless they wilfully disobey and cause their own destruction. The plan of salvation is for all; God desires to save all. An important part of the plan was that we had to come down to this earth to learn to know and do for ourselves and thereby grow more rapidly towards a state of Godliness. God and man work together for the accomplishment of the Great Plan, but the full accomplishment of it will not be attained until all the children of God are working under it, and are in very truth soldiers of God. Certain ordinances are definitely connected with life upon the earth. These must be accepted by all who hope to go

on eternally. Then, also, to perform these ordinances of the earth officially, and to make them valid, God has delegated authority to His servants on earth, whereby the work of the Great Plan, as pertaining to the earth, can be consummated. Baptism is an ordinance of the earth, though of heavenly import, a part and parcel of earth life. Those who have died without baptism must have this ordinance, belonging to earth life, performed for them vicariously. Hence, living men and women may act for and in behalf of the dead under the direction of the Priesthood. Those who die in unbelief, but who later obtain belief, must have the chance to go on, otherwise justice is not satisfied. So with all other ordinances belonging to the Great Plan. That is why this work is so tremendously great. Every soul is waiting upon us, the Plan demands it, and there is no time to lose. We need not be afraid of filling the temples to overflowing. Let us have more temples, so that the work may go on, as it will if these fundamental principles are fully recognized by the people.

SUMMARY OF PRINCIPLES

I have selected these few principles of fundamental value in our temple work. The evening is too warm for me to elaborate them. There are others that might well have been included. Let me enumerate those that I have touched upon. The eternal existence of man; the eternal growth or retrogression of man; the eternal free agency of man; a judgment of man based upon his work; the guidance of man by a loving Father who tempers justice with mercy; a plan of universal salvation for man which includes the divine authority necessary to admit both the living and the dead to the ordinaces that belong to earth life. These are every-day simple principles to us; but wonderful beyond expression to those who have not yet tasted of them. They are like a huge light set in a dark place. They explain the wonderful appeal of temple work.

NEED OF GENEALOGIES AND RECORDS

If the Church has been given the task of opening the door for all spirits who have lived upon earth, it becomes necessary for us to collect genealogies and arrange records. Such duties are to be classed with other necessary practices of a Latter-day Saint, such as attending meeting on the Sabbath day, keeping the Word of Wisdom, or paying tithing. We must go to our meetings, we must pay our tithing, we must keep the Word of Wisdom; and if the Church has the responsibility of opening the door for those who have died, every member of the Church becomes a party to that responsibility and must give some of his time and means to the work, so far as his circumstances will permit and the Spirit

may prompt. Certainly, neither in temple work nor in any other Church activity should a person be a fanatic. We should do all our duties, and divide our time among them.

THE REWARD OF TEMPLE WORK

No service in the Church brings a sweeter reward than labors in behalf of our dead; it is life-giving. The spirit of the work comes through our loving those who have gone before and wishing for them the blessings that the living may enjoy. When we love our families, they love us. The man who goes through life with love in his heart for those on the other side, who goes to the temple with love for those whom he has not seen, who gives of himself, of his time and strength and money for them, gives expression to a love that brings love to him, and he beholds shadows through the veil. Help comes to him in the affairs of life. Those who labor in the temples in the spirit of love find the cares of the world departing; and dull duties become glorified. Many who at first have not recognized the beauty of temple work, and who have wondered why men should engage themselves in this work, have become enamored of it and unable to keep away from it.

If those who wish to secure genealogies will work in the temples for those whose names they can obtain, the Lord will open the way to obtain more names. Since in these latter days, our people began temple building, people over the whole earth have begun the work of gathering genealogies. The nations are laboring unconsciously to hasten the work along. I remember very distinctly the case of my mother and aunt, who, after completing a mission to their native land, spent some time searching for the names of their ancestors and succeeded in bringing home quite a long list. When they returned they did the work for their dead in the temples. Before long, a letter came to them that, for official reasons, the government of their country had gathered one large branch of our family genealogy. Scores of you here could bear similar testimonies. I testify to you that the way will be opened and we shall find ways of accomplishing the work we desire to accomplish, and that the things that make our days dark and dreary will be lifted from us if we go to the House of the Lord to perform holy work therein. If we have no records of our own, use those of our friends who have more work than they can do.

I bear my testimony that we are engaged in God's work; and that only beauty and completeness characterize the structure built upon the foundations laid by the Prophet Joseph Smith under God's direction. May God bless us in our labors, I ask in the name of Jesus Chist. Amen.

BRIGHAM YOUNG GENEALOGY

Compiled by Susa Young Gates and Mabel Young Sanborn

(*Continued from page* 95)

84. Mahonri Mackintosh[6] Young, (*Mahonri Moriancumer*[5], *Brigham*[4], *John*[3], *Joseph*[2], *William*[1]) son of Mahonri Moriancumer Young and Agnes (Mackintosh) Young, was b. 9 Aug., 1877. He m. Cecelia Sharp, daughter of James Sharp and Lizzie (Rogers) Sharp. She d. 29 Oct. 1917. Mahonri M. Young is a sculptor and artist of national reputation. He is a member of the National Academy of Design, the National Sculptor Society and the Etchers' Society of the U. S. He designed the *Seagull* monument which adorns the large fountain in the grounds of the temple and tabernacle, Salt Lake City; and is at present engaged in modeling the figures for the groups of Hopi, Navajo and Apache Indian Rooms, in the Natural History Museum in New York City.

Children of Mahonri Mackintosh Young and Cecelia (Sharp) Young

i. Cecelia Agnes, b. 25 Apr., 1908.
ii. Mahonri Sharp, b. 23 July,1911.

85. Russel Whitesides[6] Young, (*B. Morris*[5], *Brigham*[4], *John*[3], *Joseph*[2], *William*[1],) son of Brigham Morris Young and Armeda Snow Young, was b. 1 Dec., 1889, Brigham City, Utah. He m. 8 Aug., 1913, at Detroit, Mich., Saba Oakes, daughter of Sheridan A. Oakes and Anna L. (Davis) Oakes, b. 4 Feb., 1890, Cleveland, Ohio.

Children of Russell Whitesides Young and Saba (Oakes) Young

i. Dorothy Louise, b. 2 Oct., 1914, Detroit, Mich.
ii. Anna Armeda, b. 12 Jan., 1918, at Salt Lake City, Utah.

86. Alfales Burgess[6] Young, (*Alfales*[5], *Brigham*[4], *John*[3], *Joseph*[2], *William*[1]) son of Alfales Young and Ada Lydia (Cottle) Young, was b. 29 Mar., 1885, Salt Lake City, Utah. He m. 10 Oct., 1912, Georgia Sylvia Allen, daughter of George Alexander Allen and Mary (Lawless) Allen, b. 6 Oct., 1889, New York City, N. Y.

Children of Alfales Burgess Young and Georgia Sylvia (Allen) Young

i. Sylvia Allen, b. 29 Oct., 1913, Salt Lake City, Utah.
ii. Cecelia Ada, b. 29 Aug., 1918, Salt Lake City, Utah.

87. Stuart Mill[6] Young, (*Alfales*[5], *Brigham*[4], *John*[3], *Joseph*[2], *William*[1]) son of Alfales Young and Ada Lydia (Cottle) Young, was b. 18 June, 1890, Salt Lake City, Utah. He m. 6 Dec., 1916, Lois Isabelle Barnard, daughter of James Frank Barnard and Alice (Ivie) Barnard, b. 8 Feb., 1896, Salina, Utah.

Child of Stuart Mill Young and Lois Isabelle (Barnard) Young

i. Isabelle, b, 17 June, 1918, Bingham Canyon, Utah.

88. Percival[6] Young, (*Alfales*[5], *Brigham*[4], *John*[3], *Joseph*[2], *William* ,) son of Alfales Young and Ada Lydia (Cottle) Young, was b. 1892, Salt Lake City, Utah. He m. Lyall Payne, daughter of George F. Payne, b. 8 Aug., 1894, Cheyenne Springs, Colorado.

Child of Percival Young and Lyall (Payne) Young

i. Adele, b. 2 Sept., 1918.

89. Leo Howe[6] Young, (*Phineas Howe*[5], *Brigham*[4], *John*[3], *Joseph*[2], *William*[1]) son of Phineas Howe Young and Margaret Ellen (Wayman) Young was b. 9 Sept., 1888, Salt Lake City, Utah. He m. 15 June, 1910, Lizzie A. Olsen, daughter of Christian M. Olsen, and Bertha Marie (Hansen) Olsen b. 19 Dec., 1885, Christiania, Norway.

Children of Leo Howe Young and Lizzie A. (Olsen) Young

i. Elmer Howe, b. 3 Oct., 1911; d. 8 Oct., 1911.
ii. Clyde Bruce, b. 1 Feb., 1913.
iii. Lucile, b. 22 July, 1914.
iv. Vaughn Olsen, b. 16 Aug., 1917. All b. Salt Lake City, Utah.

90. William Walllace[6] Young, (*William Goodall*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of William Goodall Young and Adelia (Clark) Young, was b. 28 Feb., 1849, Salt Lake City, Utah. He m. 4 July, 1877, Anna L. Beers, daughter William Beers, and Maria M. (Bennett) Beers, b. 1 Dec., 1856, Pleasant Grove, Utah.

Children of William Wallace Young and Anna L. (Beers) Young

i. Claudia, b. 7 Apr., 1878, St. Charles, Idaho; m. 1 Dec., 1897, John H. Finch, of Montpelier, Idaho; child: *Anna Augusta*, b. 7 Nov., 1898, Montpelier, Idaho.
ii. Ninnette, b. 10 Sept., 1879, St. Charles, Idaho.
iii. Anna Lula, b. 10 June, 1881, Manassa, Colorado.
iv. William Earl, b. 1 Apr., 1885, Richfield, Colorado.
v. Eva Maud, b. 18 June, 1893, Montpelier, Idaho.

91. Joseph Gardner[6] Young, (*William Goodall* , *Lorenzo*

Dow[4], *John*[3], *Joseph*[2], *William*[1]) son of William Goodall Young and Adelia (Clark) Young, was b. 15 Feb., 1852, Salt Lake City, Utah. He m. 13 Oct., 1876, Alice Viola Porter, daughter Nahum B. Porter and Rachel A. (Murray) Porter, b. 13 July, 1855, Ossian, New York.

Children of Joseph Gardenr Young and Alice Viola (Porter) Young

128. i. Joseph Osa, b. 4 Sept., 1877, Logan, Utah.
ii. Junius Boyd, b. 18 Aug., 1879, Preston, Idaho.
129. iii. Preston, b. 20 Nov., 1881, Preston, Idaho.
iv. Leonidas, b. 24 Aug., 1884, Preston, Idaho.
v. Jennie, b. 11 Sept., 1886, St. Charles, Idaho.
vi. Jessie, b. 19 Oct., 1888, Montpelier, Idaho.
vii. Raymond, b. 17 Dec., 1890, Ogden, Utah; d. 17 Aug., 1892.
130. viii. Richard, b. 30 Apr., 1893, Cardston, Alberta, Canada.
ix. Rachel, b. 25 Nov., 1895, Cardston, Alberta, Canada.
x. Gardner Clark, b. Raymond, Canada.
xi. Adelia, b. 5 Sept., 1898, Cardston, Canada; m. 21 June, 1919, Floyd Kimball Lund, son of Niels Lund and Miriam Eleanor (Draper) Lund, b. 9 Dec., 1897, Fountain Green, Utah; child: *Adelia Marion*, b. 6 Oct., 1921, Salt Lake City.

92. Lorenzo Dow[6] Young III, (*William Goodall*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of William Goodall Young and Adelia (Clark) Young was b. 24 Mar., 1854, Salt Lake City, Utah. He m. 2 Aug., 1875, Sarah Ann Sanderson, daughter James Sanderson and Ann (Arnell) Sanderson, b. 25 Dec., 1857, New Mexico.

Children of Lorenzo Dow Young and Sarah Ann (Sanderson) Young

i. Sarah Ann, b. 6 July, 1876, St. Charles, Idaho; m. 16 Sept., 1896 Ernest Robert Stock, son of Robert Wallace Stock and Annabel (Findley) Stock; children: (1) *Doyle Ernest*, b. 29 June, 1897, St. Charles, Idaho; (2) *Ortella Ann*, b. 5 Jan., 1899, Fish Haven, Idaho.
ii. Lorenzo Dow IV, b. 10 Dec., 1877.
iii. Edith Adelia, b. 24 Mar., 1880.
iv. Esther, b. 30 Oct., 1882.
v. Rachel, b. 12 Dec., 1884; d. 28 Dec., 1884.
vi. Pearl, b. 23 Nov., 1885.
vii. Elizabeth, b. 17 Feb., 1888.
viii. Beatrice, b. 6 May., 1890.
ix. Raynor, b. 14 Aug., 1892.
x. Richard Riley, b. 25 Oct., 1894, all b. St. Charles, Idaho.

93. William Goodall[6] Young II, (*William Goodall*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of William Goodall Young and Martha (Grainger) Young, was b. 1 Nov., 1864, St. Charles, Bear Lake Co., Idaho; m. (1st) 19

Oct., 1884, Jean P. Cahoon, daughter of John and Margaret (Sharp) Cahoon, b. 25 Ang., 1864, Salt Lake City.

Children of William Goodall Young II *and Jean P. (Cahoon) Young, all born in Salt Lake City, Utah*

i. John Sharp, b. 19 Oct., 1885.
ii. Vashni P, b. 18 Jan., 1889.
iii. Parley L., b. 10 Sept., 1892.
iv. Margaret Sharp, b. 18 Dec., 1894.
v. William Goodall, III, b. 17 Jan., 1897.

William Goodall Young II m. (2nd) in Butte, Mont., 25 Sept., 1901, Beatrice Maria Netz, b. in England.

Child of William Goodall Young II, and Beatrice Maria (Netz) Young

i. Theodore Reinier, b. 19 Apr., 1902, Chicago, Ill.

94. John Grainger[6] Young, (*William Goodall*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of William Goodall Young and Martha (Grainger) Young, was b. 29 Aug., 1866, St. Charles, Idaho. He served as a missionary to New Zealand, where he spent about three years. After his return home, he enlisted as a volunteer, and was a Corporal in Battery A, Light Artillery, Utah's Volunteers. He was killed in the first battle of Cavite, Phillippine islands, on 5 Feb., 1899. He m. in 1893, Miss Lauretta Caldwell, No issue.

95. Joseph Angell[6] Young (*William Goodall*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of William Goodall Young and Martha (Grainger) Young, was b. 8 Aug., 1868, Enterprise, Utah. He m. 14 Sept., 1896, Loretta Brinkerhoff, daughter James Brinkerhoff and Rebecca (Hawk) Brinkerhoff, b. 2 July, 1875, Glendale, Utah.

Children of Joseph Angell Young and Loretta (Brinkerhoff) Young

i. Joseph Angell V, b. 23 Sept., 1897, Huntington, Utah.
ii. John G., b. 5 Aug., 1899, Salt Lake City, Utah.

96. Horace Eldridge , Young (*Joseph Watson*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of Joseph Watson Young and Lurana (Eldridge) Young, was b. 3 Oct., 1854, Salt Lake City, Utah. He m. Mrs.Matilda Webb Openshaw, daughter of Samuel Webb and Sarah (Freeguard)

Webb, b. 24 May, 1867, Newport, Monmouthshire, England.

Children of Horace Eldridge Young and Mrs. Matilda (Webb) Young

WILLIAM E. OPENSHAW (adopted son) b. 31 Mar., 1886.

i. JOSEPH WATSON III., b. 14 Jan., 1894; m. 11 June, 1919, Ethel Jenkins; child: *Theresa.*

ii. NINA MATILDA, b. 19 June, 1896, Vernal, Utah; m. 22 Feb., 1912, Mr. Johnson; children: (1) *Vernetta L.*, (2) *Charles E.*, (3) *Ella Y.*, (4) *Glen.*

iii. LOUISA, S., b. 17 Jan., 1898, Salt Lake City, Utah.

97. AMMI JACKMAN[6] YOUNG, (*Joseph Watson*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) b. 25 July, 1869, St. Joseph, Nevada. He m. 26 May, 1892, Rose Cox, daughter Henry C. Cox and Rebecca (Carman) Cox, b. 20 Aug., 1872, Salt Lake City, Utah. She d. 1915.

Children of Ammi Jackman Young and Rose (Cox) Young

i. ROSE REBECCA, b. 24 Mar., 1893.

ii. MADGE MARLE, b. 30 Sept., 1894.

iii. IVY CAROL, b. 16 Dec., 1895. All b. in Salt Lake City, Utah.

98. FRANK ALBION[6] YOUNG, (*John R.*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of John Ray Young and Albina (Terry) Young was b. 6 Jan., 1861, Payson, Utah. He m. 30 Jan., 1892, Karen Metthea Rasmusson, daughter Lars and Christine (Sorenson) Rasmusson, b. 2 June, 1875, Richfield, Utah.

Children of Frank Albion Young and Karen Metthea (Rasmusson) Young

i. JOHN ALVIN, b. 17 Dec., 1892, Lyman, Wayne Co., Utah.

ii. FERN ALBINA, b .15 Apr., 1894, Huntington, Emery Co., Utah

iii. SIDNEY E., b. 29 Mar., 1896, Huntington, Emery Co., Utah.

iv. MELVIN LEROY. b. 18 Feb., 1898, Huntington, Emery Co., Utah.

v. IVIN WAYNE, b. 26 Jan, 1900, Huntington, Emery Co., Utah.

99. SILAS SMITH[6] YOUNG (*John R.*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of John Ray Young and Albina (Terry) Young, was b. 6 Aug., 1863, Santa Clara, Utah. He m. 15 Oct., 1887, his cousin, Mary Ann Young, (see page 179, No. 4—October, 1921, this magazine.)

Children of Silas Smith Young and Mary Ann (Young) Young

i. LORENZO DOW, b. 19 Sept., 1889, Salt Lake City, Utah.

ii. VERA LEONA, b. 30 Oct., 1893, Huntington, Utah.

iii. MAMIE VILATE, b. 17 June, 1897, Huntington, Utah.

iv. WALLACE, b. 27 Apr., 1900, Huntington, Utah.

100. Ferra Little[6] Young (*John R.*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of John Ray Young and Albina (Terry) young, was b. 26 Feb., 1866, Santa Clara, Utah. He m. 8 Mar., 1888, Nancy Luella Green, b. 7 Nov., 1872, Mona, Juab Co., Utah.

Children of Ferra Little Young and Nancy Luella (Green) Young

i. Alvin Little, b. 3 Apr., 1891, Mona, Utah.
ii. Guy L., b. 3 May, 1893, Lyman, Utah.
iii. May Luella, b. 6 Nov., 1894, Huntington, Utah.
iv. Rock Lyman b. 27 Mar., 1897, Huntington, Utah.

101. William Reynolds[6] Young (*John R.*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of John Ray Young and Albina (Terry) Young, was b. 28 Nov., 1868, Washington, Utah. He m. 19 June, 1895, Lydia Leonora Bradley, daughter of Amos A Bradley and Leonora (Reese) Bradley, b. 9 Feb., 1875, Moroni, Utah.

Children of William Reynolds Young and Lydia Leonora (Bradley) Young

i. Orvella, b. 8 Apr., 1896, Moroni, Utah.
ii. Maggie, b. 27 Jan., 1899, Moroni, Utah.
iii. Terry William, b. 9 Jan., 1899, Moroni ,Utah.
iv. Bradley Reynolds, b. 13 Sept., 1905, Shelley, Idaho.
v. Delbert, D., b. 30 Mar., 1907, Goshen, Idaho.
vi. Aileen, b. 21 May., 1911; d. 8 Apr., 1912, Goshen, Idaho.
Rozena (adopted) b. 7 Feb., 1904, Tooele, Utah.
vii. Silas John, b. 4 Jan., 1915, Goshen, Idaho.

102. John Royal[6] Young (*John R.*[5], *Lorenzo Dow*[4], *John*[3], *Joseph*[2], *William*[1]) son of John Ray Young and Albina (Terry) Young, was b. 27 Feb., 1872, Glendale, Utah. He m. 15 Sept., 1896, Elizabeth Wilcock, daughter of Christopher Wilcock and Mary E. (Mitchell) Wilcock, b. 21 Mar., 1879, Parowan, Utah.

Children of John Royal Young and Elizabeth (Wilcock) Young

i. Guila, b. 9 Jan., 1898, Huntington, Utah.
ii. Royal Clifton, b. 9 Apr., 1900, Huntington, Utah.
iii. Maud, b. 25 Mar., 1902, Huntington, Utah.
iv. Dee Christopher, b. 15 Mar., 1904, Huntington, Utah.
v. Wilford C., b. 13 June, 1906; d.5 May, 1907, Goshen, Idaho.
vi. Lloyd, b. 24 Feb., 1908, Goshen, Idaho.
vii. Ferra B., b. 8 Dec., 1909, Goshen, Idaho.
viii. Viola, b. 17 Sept., 1913, Goshen, Idaho.

(To be Continued)

A VISIT TO A GENEALOGICAL LIBRARY

Neither the stranger within our gates nor yet the Bostonian born and bred can properly pretend to a full and correct knowledge of this ancient city of Boston unless he has included in his explorative wanderings at least one visit to the building and library of the New England Historic Genealogical Society in Ashburton Place. There is something about these premises and stimuli are at work there which can nowhere else be found. They are not present, for example, in the Old State House or in Faneuil Hall. These splendid monuments house, to be sure, a great treasure of relics and of memories from the past. In their way they are greater institutions by far than the Historic Genealogical Society. They are cradles of history which seem to every American who visits them a part of the common heritage of the nation at large.

But it is precisely in this particular that they differ from the building and the atmosphere of the building in Ashburton place. Within the rooms of the Historic Genealogical Society, truly enough, there are many important memorials preserved in old books and old pictures, of the history of New England and of the nation at large. But the special genius of the place is something else again. The New England Historic Genealogical Society spreads its wings most broadly and most protectingly, not over public mementoes, but over thousands upon thousands of individual private lives. Here is record, not of the great alone, but within possibility's measure of every man, woman and child who once trod the soil which now we tread, who helped to make the life and the growh at first of the colonies and then of these United States Inevitably the storehouse of these records awakens in the vision a different kind of reverence—more intimate and more personal—than one gives to the Old State House or to Faneuil Hall.

A remarkable point about the Historic Genealogical Society's building is that it possesses the power instantly to create in a man who has always scoffed at genealogists a new sense of esteem for the work which they do, and a new understanding of their point of view. The Librarian is somewhat at a loss to explain this phenomenon, but he thinks that the result is due, in no small part, to the fact that the building in Ashburton Place is not an ancient and musty structure, but one freshly renovated for the Society's use. It is something quite different from the usual old New England museum which bespeaks, to the layman at least, the past and nothing but the past. Upon entering the building in Ashburton Place, one confronts absolute evidence in brick and in stone, in fine woodwork and in digni-

fied, tasteful furnishings, that a work is being carried on here, and that memories are enshrined here which have keen, present significance to hundreds of one's living fellow-men. It must be so, else the money, and the constructive plan, would not have been forthcoming wherewith to renovate this structure and to make it so richly attractive. A majority even of the memorial tablets are new, or almost new. And on this very account, the Librarian found himself giving them more reverence and interest than he has felt, on many occasions, before tablets commemorating some of history's greatest men and greatest works. The names of certain of the tablets in the Historic Genealogical Society were absolutely strange to him. They were of men who had been dead for more than two centuries. Yet the fact that they still lived so strongly and surely in the hearts of their descendants as to lead to the making of these fresh-craven inscriptions, brought a sense of interest and respect quite transcendent.

Dropping into a lighter tone—though still remaining fundamentally sincere—the Librarian is minded to recount an inciden of one of his recent visits to the New England Historic Genealogical Society's rooms. During his stay in the building, there came an inspection-party, as it so happened, to view the library. among them was a student from China, now registered, no doubt, in one of our American universities. The Librarian was quite unacquainted with him, but still could not restrain the impulse to step up to him, where he was standing alone, and deliver him in a very serious voice the following brief address:

"Sir, I am glad that you have come to this building. You have represented here, in a fashion absolutely concrete, one of the most remarkable object-lessons in the sociology and in the basic characteristics of the American people which is anywhere to be found in the whole land from the Atlantic to the Pacific. You have, here, a proof positive of no less great though little-known a truth than this: namely, that ancestor-worship is not confined to the Orient alone! Not by any means. It is very present here in these United States. Look about you, sir! Is not this a Temple of Ancestor-Worship, a temple quite as truly of this great cult, if you will but read its spirit aright, as any of all your wondrous temples of Confucianism? I say to you, this building is not a library only, it is more especially a temple.

"Why, sir, look sharp behind you, if you will, please! Right behind you, in that row of shelves (we were standing in the beautiful little memorial room which is known as the Conversation Room) is a set of books which many citizens throughout the entire length and breadth of this vast continent would give large sums of money and even a share of their souls, present

hope of redemption to possess. The volumes, sir, are a complete file of the New England Historical and Genealogical Register."

"And I will explain to you how I know that what I say of these books is true. You have heard, sir, of the Boston Evening Transcript? Well, recently, in an inconspicuous part of the inconspicuous department of this paper which is known as the Librarian, I printed the offer of a certain lady to supply back numbers of the New England Historical and Genealogical Register, free of charge except for transportation expense. And will you believe it, as fast as the mails could bring in the replies, I received urgent requests for these back numbers from Boston, Mass., from a town in New Hampshire, from Weston, Vt., from Washington, D. C., from Granville and Watertown in New York State, from Newark, Del., from Tallapoosa, Ga., from Athens, Pa., from Lorain, Ohio, from Superior, Wis., from Nevada, Missouri, and from Fort Rollins, Colorado. Some of the requests were among the most eagerly pleading letters I ever have seen. Do you not understand what I mean, sir, when I say that ancestor-worship is not of the Orient only? Please remember this when you go back to China."—*Boston Transcript.*

[An equally interesting account may be given of a visit to the library of the Genealogical Society of Utah, where the visitor will also find that valuable collection of genealogical material, a complete set of the New England Historical and Genealogical Register, besides 7000 other volumes of American and European genealogy.—*Editor.*]

THE MANTI TEMPLE

THE
UTAH GENEALOGICAL
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OCTOBER, 1922

THE LAW OF ADOPTION

Discourses Delivered at the General Conference of the Church, in the Tabernacle, Salt Lake City, Utah, Sunday, April 18, 1894

PRESIDENT WILFORD WOODRUFF

I feel thankful for the privilege of meeting with so many of the Latter-day Saints this morning. In order to present my position before the Saints I wish to say that I have been a member of the Church of Jesus Christ of Latter-day Saints over sixty years, a member of the quorum of the Apostles fifty-five years, and the President of the Church for a short time. During all these years, and in all my travels, I have never seen a moment when I have had the power to preach the Gospel of Jesus Christ or to administer in any of the ordinances of the House of the Lord, acceptable to God or to myself, only by the assistance of the Holy Ghost; and I do not know of any other man that could ever do this. Even the Son of God, in referring to His work, said: "I do nothing of myself, but as my Father hath taught me, I speak these things." So it has been with all the prophets and patriarchs in every age of the world; they have had to be assisted by the power of God. I occupy that position today before this assembly. Therefore, as the Lord commanded us not to speak only as we are moved upon by the Holy Ghost, I desire that, and in order to obtain it I want the prayers and faith of the Latter-day Saints.

I have some things resting upon me that I wish to present before the Latter-day Saints, and in order to do this I will call upon President George Q. Cannon to read from the Book of Doctrine and Covenants concerning the subject which I wish to speak upon. (President Cannon read from Sec. 128, of Doc. and Cov. Resuming, President Woodruff said:)

Thus you have before you the subject which is resting upon us, and which we wish to present to the Latter-day Saints. Let me say that age has very litle to do with revelation. In an early age of the world, old Father Adam, three years previous to his death—he being nearly one thousand years of age—called to-

gether his posterity in the valley of Adam-ondi-Ahman, and he stood upon his feet for hours, clothed with the power of God and the revelations of heaven, and blessed his posterity, some seven of whom, each representing a generation, were High Priests. Among them were Enoch and Methusaleh, both great men of their day and generation. He prophesied upon them what should transpire with their posterity unto the end of time. His old age did not have any effect whatever upon the revelations of God to him. Joseph Smith, when fourteen years of age, while calling upon God in the wilderness, had the heavens opened unto him. Both the Father and Son presented themselves unto him in the clouds of heaven, and the Father said, "This is my beloved Son; hear him." The age of man is very short indeed in this day to what it was in ancient days. Men anciently lived to a very great age. When four or five hundred years old they took wives, begat children, and raised up posterity. Today our age is limited to something like three score years and ten.

I wish to say to the Latterday Saints that we live in a very important generation. We are blessed with power and authority, holding the Holy Prieshood by the commandment of God, to stand upon the earth and redeem both the living and the dead. If we did not do it, we should be damned and cut off from the earth, and the God of Israel would raise up a people who would do it. The Lord would not permit me to occupy this position one day of my life, unless I was susceptible to the Holy Spirit and to the revelations of God. It is too late in the day for this Church to stand without revelation. Not only the President of the Church should possess this gift and give it unto the people, but his counselors and the Apostles and all men that bear the Holy Priesthood, if they magnify their calling, although they may not be called to give revelations to lead and direct the Church. The spirit of revelation belongs to the Priesthood.

But to come to the subject before us. Perhaps it may be said by the inquiring or the objecting mind, What have you to say about redeeming the dead, or about baptism for the dead, or the work of the Temples of our God, that is not already revealed? I will say this: When the Prophet Joseph had this revelation from heaven, what did he do? There are witnesses here of what he did. He never stopped till he got the fulness of the word of God to him concerning the baptism for the dead. But before doing so he went into the Mississippi river, and so did I, as well as others, and we each baptized a hundred for the dead, without a man to record a single act that we performed. Why did we do it? Because of the feeling of joy we had, to think that we in the flesh could stand and redeem our dead. We did not wait to know what the result of this would be, or what the whole of it should be. Finally the

Lord told the Prophet: "When any of you are baptized for your dead, let there be a recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recordings it may be recorded in heaven; what soever you bind on earth may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven." That was the beginning of this work.

Joseph Smith, instead of living to be nearly a thousand years of age, as Adam did, lived to be about thirty-eight years of age. He brought forth the record of the stick of Joseph in the hands of Ephraim—the history of the ancient inhabitants of this continent. By the power of God he translated that, and it has been published in many languages. Besides this, he organized the Church of Jesus Christ of Latter-day Saints upon the foundation of apostles and prophets, Christ Jesus being the chief corner stone. Men were ordained to the Priesthood and sent forth, from the various occupations of life, to carry this gospel to the world. God informed Joseph Smith that he was called to prune the vineyard once more for the last time before the coming of the Son of Man. Since that, thousands of Elders of Israel have been sent into the world to preach the Gospel. Joseph Smith did all this during the fifteen years he held the Priesthood. Let any man read the revelations in the Book of Doctrine and Covenants, which were given through him during the little time he spent here in the flesh. It is one of the greatest records that any man ever gave to the human family. Not only this, but he organized the endowments and did a great deal of other work. Who could expect him, during the short time he lived in the flesh, to do more than he did? I received my endowment from under his hands. He brought forth all these ordinances that have been given unto the Latter-day Saints. In fact, it is a marvel and a wonder that he performed as much as he did.

I want to say, as the President of the Church of Jesus Christ of Latter-day Saints, that we should now go on and progress. We have not got through revelation. We have not got through the work of God. But at this period we want to go on and fulfill this commandment of God given through Malachi—that the Lord should send Elijah the prophet, "and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers lest I come and smite the earth with a curse." Ye sons of men, I say unto you, in the name of Israel's God, those very principles that God has revealed are what have stayed the judgment of the Almighty on the earth. Were it not for these principles, you and I would not be here today. We have had prophets and apostles. President Young who followed President Joseph Smith, led us here. He organized these Temples and carried out

the purposes of his calling and office. He laid the foundation of this great Temple on this block, as well as others in the mountains of Israel. What for? That we might carry out these principles of redemption for the dead. He accomplished all that God required at his hands. But he did not receive all the revelations that belong to this work; neither did President Taylor, nor has Wilford Woodruff. There will be no end to this work until it is perfected.

I want to lay before you what there is for us to do at the present time; and in doing this I desire particularly the attention of President Lorenzo Snow, of the Salt Lake Temple; President M. W. Merrill, of the Logan Temple; President J. D. T. McAllister of the Manti Temple, and President D. H. Cannon, of the St. George Temple, and those associated with them. You have acted up to all the light and knowledge that you have had; but you have now something more to do than you have done. We have not fully carried out those principles in fulfillment of the revelations of God to us, in sealing the hearts of the fathers to the children and the children to the fathers. I have not felt satisfied, neither did President Taylor, neither has any man since the Prophet Joseph who has attended to the ordinance of adoption in the temples of our God. We have felt that there was more to be revealed upon the subject than we had received. Revelations were given to us in the St. George Temple, which President Young presented to the Church of God. Changes were made there, and we still have more changes to make, in order to satisfy our Heavenly Father, satisfy our dead and ourselves. I will tell you what some of them are. I have prayed over this matter, and my brethren have. We have felt as President Taylor said, that we have got to have more revelation concerning sealing under the law of adoption. Well, what are these changes? One of them is the principle of adoption * * *

Now, what are the feelings of Israel? They have felt that they wanted to be adopted to somebody. President Young was not satisfied in his mind with regard to the extent of this matter; President Taylor was not. When I went before the Lord to know who I should be adopted to (we were then being adopted to prophets and apostles,) the Spirit of God said to me, "Have you not a father, who begot you?" "Yes, I have." "Then why not honor him? Why not be adopted to him?" "Yes," says I, "that is right." I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a Temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowment, adopt him to his father;

not to Wilford Woodruff, nor to any other man outside the lineage of his fathers. That is the will of God to this people. I want all men who preside over these temples in these mountains of Israel to bear this in mind. What business have I to take away the rights of the lineage of any man? What right has any man to do this? No; I say let every man be adopted to his father; and then you will do exactly what God said when he declared He would send Elijah the prophet in the last days. Elijah the prophet appeared unto Joseph Smith and told him the day had come when this principle must be carried out. Joseph Smith did not live long enough to enter any further upon these things. His soul was wound up with this work before he was martyred for the word of God and testimony of Jesus Christ. He told us that there must be a welding link of all dispensations and of the work of God from one generation to another. This was upon his mind more than most any other subject that was given to him. In my prayers the Lord revealed to me, that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that revelation I lay it before this people. I say to all men who are laboring in these temples, carry out this principle, and then we will make one step in advance of what we have had before. Myself and counselors conversed upon this and were agreed upon it, and afterwards we laid it before all the Apostles who were here (two were absent—Brothers Thatcher and Lund, the latter being in England,) and the Lord revealed to every one of these men—and they would bear testimony of it if they were to speak—that that was the word of the Lord to them. I never met with anything in my life in this Church that there was more unity upon than there was upon that principle. They all feel right about it, and that it is our duty. That is one principle that should be carried out from this time henceforth. "But," says one, "suppose we come along to a man who perhaps is a murderer." Well, if he is a murderer, drop him out and connect with the next man beyond him. But the Spirit of God will be with us in this matter. We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. * * * This is the will of the Lord to his people, and I think when you come to reflect upon it you will find it to be true.

Another principle connected with this subject I want to talk about. A man has married a woman, and they have a family of children. The man lays down in death without ever hearing the Gospel. The wife afterwards hears the Gospel and embraces it. She comes to the temple and she wants to be sealed to her husband, who was a good man. The feeling has been to deny this

and to say, "No, he is not in the Church, and you cannot be sealed to your husband." Many a woman's heart has ached because of this, and as a servant of God I have broken that chain a good while ago. I have laid before every woman this principle and let her have her choice. Why deprive a woman of being sealed to her husband because he never heard the Gospel? What do any of us know with regard to him? Will he not hear the Gospel and embrace it in the spirit world? Look at Joseph Smith. Not one of Joseph Smith's fathers or brothers or sisters were in the covenant when he received the keys of the kingdom of God and translated the Book of Mormon. They afterwards received it. Every brother and sister that he had, and his father and his father's brothers, except Uncle Jesse Smith, embraced the Gospel. Now, suppose that any of these had died before they had the opportunity of entering into the covenant with the Lord through the Gospel, as his brother Alvin did; they would have been in the same position as Alvin, concerning whom the Lord, when Joseph saw him in the celestial kingdom, said: "All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

So it will be with your fathers. There will be very few, if any, who will not accept the Gospel. Jesus, while His body lay in the tomb, went and preached to the spirits in prison, who were destroyed in the days of Noah. After so long an imprisonment, in torment, they doubtless gladly embraced the Gospel, and if so they will be saved in the kingdom of God. The fathers of this people will embrace the Gospel. It is my duty to honor my father who begot me in the flesh. It is your duty to do the same. When you do this, the Spirit of God will be with you. And we shall continue this work, the Lord adding light to that which we have already received. I have had friends adopted to me. We all have, more or less. But I have had peculiar feelings about it, especially lately. There are men in this congregation who wish to be adopted to me. I say to them, if they can hear me, Go and be adopted to your fathers, and save your fathers, and stand at the head of your father's house, as saviors upon Mount Zion and God will bless you in this. This is what I want to say, and what I want carried out in our temples.

The Almighty is with this people. We shall have all the revelations that we will need, if we will do our duty and obey the commandments of God. When any of us get so that we cannot

receive these revelations, the Lord will take us out of the way and put someone in our places who can. I am here today, on borrowed time, I may say. I would have been in the spirit world today, mingling with the spirits in the presence of God, had it not been for the cry of this people for my life when I lay at the gates of death a year ago. I have been preserved by the power of God. How long I shall live I do not know. It does not make any difference to me. But while I do live I want to do my duty. I want the Latter-day Saints to do their duty. Here is the Holy Priesthood in these mountains. Their responsibility is great and mighty. The eyes of God and all the holy prophets are watching us. This is the great dispensation that has been spoken of ever since the world began. We are gathered together in these mountains of Israel by the power and commandment of God. We are doing the work of God. This is not our home, as far as mortality is concerned. We shall soon pass away. But while here let us fill our mission. I want to say to Brother L. Snow, Brother M. W. Merrill, Brother J. D. T. McAllister and Brother D. H. Cannon, and all associated with you, carry these things before the Lord and see for yourselves. If you are not satisfied with this order of things, go and ask the Lord about it, and the Holy Ghost will reveal to you the truth of these principles.

This is all I ought to say at this time, perhaps upon this subject. I am glad to meet with you. I have had a great anxiety over this matter. I have had a great desire that I might live to deliver these principles to the Latter-day Saints, for they are true. They are one step forward in the work of the ministry and in the work of the endowment in these temples of our God. * * * A man may say, "I am an Apostle, or I am a High Priest, or I am an Elder in Israel, and if I am adopted to my father, will it take any honor from me." I would say not. If Joseph Smith was sealed to his father, with whom many of you were acquainted, what effect will that have upon his exaltation and glory? None at all. Joseph Smith will hold the keys of this dispensation to the endless ages of eternity. It is the greatest dispensation God ever gave to man, and he was ordained before the world was to stand in the flesh and organize this work. He was martyred for the word of God and testimony of Jesus, and when he comes in the clouds of heaven he will wear a martyr's crown. Those of you who stand here—I do not care whether you are apostles or what you are—by honoring your father you will not take any honor from your heads; you will hold the keys of the salvation of your father's house, as Joseph Smith does. You will lose nothing by honoring your fathers and redeeming your dead. It is a glorious work.

When I returned from England in 1841 and heard Joseph

Smith give this revelation, that we had power to redeem our dead, one of the first things I thought was, "I have a mother in the spirit world." My father was in the flesh. I baptized and ordained him and brought him up to Zion, where he is buried. But I never saw my mother to know her. She died when I was an infant. I had power to seal my mother to my father. Was that not a satisfaction? It was to me. I have gone to work with the assistance of my friends and redeemed my father's and my mother's house. When I went to inquire of the Lord how I could redeem my dead, while I was in St. George, not having any of my family there, the Lord told me to call upon the Saints in St. George and let them officiate for me in that temple, and it should be acceptable unto Him. Brother McAllister and the brethren and sisters there have assisted me in this work, and I felt to bless them with every feeling of my heart. This is a revelation to us. We can help one another in these matters, if we have not relatives sufficient to carry this on, and it will be acceptable unto the Lord.

Brethren and sisters, lay these things to heart. Let us go on with our records, fill them up righteously before the Lord, and carry out this principle, and the blessings of God will attend us, and those who are redeemed will bless us in days to come. I pray God that as a people our eyes may be opened to see, our ears to hear, and our hearts to understand the great and mighty work that rests upon our shoulders, and that the God of heaven requires at our hand. Great and glorious are these principles which God has revealed to us concerning the redemption of our dead. I tell you when the prophets and apostles go to preach to those who are shut up in prison, and who have not receive the Gospel, thousands of them will there embrace the Gospel. They know more in that world than they do here. I pray God that as a people we may have power to magnify our calling in this great and mighty dispensation while we dwell in the flesh that when our work is done we may be satisfied with this life and this work. This is my prayer and the desire of my heart, in the name of Jesus Christ. Amen.

PRESIDENT GEORGE Q. CANNON

I am sure that every Latter-day Saint who has heard the announcement made by President Woodruff, will feel thankful in his heart for that which the Lord has made manifest through him. The subject of adoption is one that has engaged the attention of the Saints, to a greater or less extent, for some time. It was revealed by the Prophet Joseph that there is a principle of adoption which one generaion will be sealed to and connected with another, and in his words which have been read he fore-

shadows the welding together, by this principle of adoption, of the various dispensations. In a revelation that the Lord gave through him, He said:

"And, again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power—then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed here, by whom they cannot pass; thy cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God."

On this account, marriages of the children of men are only binding as between themselves while the covenant lasts. Our fathers made their covenants with our mothers for time, and when time ended of course the covenant and the union ended also. Now the Holy Spirit revealed that this being the case, every man and woman, and very child born as the offspring of these unions would stand separately, unless a new bond were formed. Without this should be done, there would be no binding link to unite woman to man and children to parents; for all the obligations and all the covenants had terminated; and, therefore, members of families would each stand separately, without any connection of a binding character between themselves. Of course, there was what we call the bond of blood existing; (there is no blood, however, in resurrected beings) or, in other words, there was the bond that arose through kindred. That would remain. The Lord has taught us, however, that this is not all that is required; that there must be an authority exercised by which parents should be bound together, and then their children bound to them. We have been taught also that through the revelation of the Priesthood and its bestowal upon men, and the exercise of that Priesthood in sealing wives to husband, the children begotten in these marriages are born, as we phrase it, in the covenant, that is, they are recognized by the Lord as legitimate children of the covenant, He having recognized the marriage of their parents, having given the authority to man on the earth to bind on earth, and that bond should be sealed in heaven. In this way the Latter-day Saints are being bound together in the new and ever-lasting covenant, wives being sealed to their husbands, and children, the offspring of these marriages, being born in the covenant, under the blessing and the recognition by the Almighty of the bond that exists between their parents. Thus you see that there is a new order of things growing up among us. It is not necessary, where parents are

thus sealed together by the authority of the Holy Priesthood for time and eternity, that their children should be adopted or sealed to them. They are legitimate heirs of the Priesthood and of the blessings of the new and everlasting covenant. But not so with those who have been born outside this covenant. There has to be some ordinance performed in order to make them legitimate; and that ordinance the Prophet Joseph revealed, was the ordinance of adoption; that is, that word covers the ordinance or law, although we do not use the word adoption when we seal children to parents; we call that sealing. But to illustrate the principle and explain the law, the word "adoption" is used. You will find it frequently in the scriptures, and it has become a subject among us that has been very much thought about; and every man and woman, who has wished to do all that is required of them in order to obtain all the blessings that can be had through obedience to the commands of God, has desired to understand something about this principle of adoption.

We are told in the words that were read in our hearing that one dispensation must be linked to another, or, in other words, that the dispensations given to the children of men must be united; that we must all be united to our father Adam; that there must be a bond of union between us and our great parent; and that that will be done through the ordinance of adoption where children are not born in the covenant.

Hence it is that it falls to our duty to trace up our lineage; and, as has been beautifully explained this morning by President Woodruff, it is our duty to be sealed to our parents, that our lineage may be preserved; that we may preserve our families in direct descent, and trace them back, ascending lineally until we reach, if it be possible, our ancestors who held the everlasting Priesthood, and who were either born in the covenant or who were sealed to their parents under the law of adoption when the Priesthood was upon the earth. This has to be done by this generation and their successors. It is the labor devolving upon us as people to perform this. The Prophet Joseph revealed this, but he died before it was fully explained.

When President Young died, the St. George temple was the only one finished, and it had barely been dedicated when he passed away. There is not a doubt in my mind that, had he lived, his mind would have been directed to this great subject, and he would have inquired of the Lord to know that which was right; for in the minds of many there has been a feeling of doubt in regard to this principle of adoption as it was being practiced among us. I well remember myself in my boyhood days that which President Woodruff has referred to —the spirit that was manifested by many at the dedication of the temple in Nauvoo when the ordinances were

administered there. Some men thought to build up kingdoms for themselves; they appeared to think that by inducing men and women to be adopted into their families they were adding to their own glory. From that day until the present, I have never thought of this subject of adoption without having a certain amount of fear concerning it.

There is nothing in the Gospel of Jesus Christ that leads to disunion. There is no true principle of the Gospel that will separate this people and divide them. And this revelation that God has given to His servant, the President of our Church, removes all danger which seemed to threaten us through an imperfect understanding of the manner in which the law of adoption should be carried out.

To illustrate this point, let me suppose that the First Presidency of this Church were to seek to build up families for themselves from among this people, each one seeking to have men and women sealed to him in order that he might have a large following; and suppose each of the Twelve Apostles was to do the same; and suppose the High Priests and the brethren officiating in the temples were to do the same, what would be the result? You can see at once that in a little time we would be divided into tribes and clans, each man having his own following and each following looking to the man to whom they had been adopted for counsel and for guidance, and in his way the governing authority of the Holy Priesthood in our midst would be divided and lessened. Who can not understand the danger there would be under such a condition of affairs? But how to alleviate it, how to remove it so that it should no longer exist! God has removed it by making it plain that it is the duty of every man to be sealed to his father, where his father is not a man that has proved entirely unworthy. And when such a case arises—which will be very seldom—we have the man in our midst who has the keys of the Priesthood and unto whom this question can be submited for him to decide what should be done.

My brethren and sisters, I have this belief concerning us: that it was arranged before we came here how we should come, and through what lineage we should come. We were not born of the seed of Ham; we were not born of some questionable race; but, as the Lord has taught us in the eighty-sixth section of the Book of Doctrine and Covenants, our Priesthood has been hid with God. That section says:

"Therefore, thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers,

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God;

"Therefore your life and the Pristhood hath remained and must needs remain through you and your lineage, until the res-

toration of all things spoken by the mouths of all the holy prophets since the world began."

I am convinced that it was predestined before I was born that I should come through my father as I am that I stand here. And if God chose to give Wilford Woodruff's father the honor of begetting him, and it was so arranged before they were born, who shall step in and deprive him of the honor which God gave to him, and give it to somebody else? Reflect upon it and you will see that it would lead to endless confusion if this were done. We would be broken up in families and in our lineage, and there would be no distinction, consequently it would result in great confusion. Paul says, "that in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestined according to the purpose of him who worketh all things after the counsel of his own will." I believe we were predestined to come here. I believe that it was arranged that we should come here as we have done. No doubt when we trace our ancestors back, we will find that they trod in muddy places. We shall find that there was wickedness among hem. There can be little doubt about this, because they were human beings; they were exposed to tempation and to sin. Nevertheless, that was the arrangement; and when we meet with cases about which there will be question, we can then inquire of the Lord concerning them, and whether it would be right to continue he sealing of the hildren to them, and through them to somebody else or whether there shall be a break in the link; for we shall all be linked together as a chain. One generation will be linked to another by the power and authority of the Holy Presthood until we get back to the time when the Priesthood was upon the earth, and when the authority to administer these ordinances was among men in former times.

Another thing that what we have heard today will effect. There has been a disposition manifested among our people, to some extent, for some men and women to gather up all the names of families, whether they were related or not, and perform ordinances for them. I am a believer in this when it does not interfere with the rights of heirship. We should do all we can for those for whom we have friendship, or to whom we are attached in any way, and who have no living representatives that we know of in the Church. But you can see the advanage of pursuing now the course that is pointed out by the world of God to us. It will make everyone careful to obtain the connection, and to get the names properly of the sons and of the daughters of men, to have them sealed to their parents. It will draw the line fairly. It will define the lineage clearly. "But," says one, "that may take a

long time." Well, we have got a thousand years to do it in. We need not be in such a hurry as to create confusion. The Lord will give us time enough to do it all; and when we have gone as far as appears possible, He will give to us opportunities that, at the present time, we are ignorant of; and we will find that everything will be made plain, and each man will trace his genealogy clear back, and we will know our connection, and what to do in relation to these matters, for the Lord will reveal it to us.

My brethren and sisters, suppose that each of us should seek some great men in the Church to be sealed to. For instance we would like to be sealed to the President of the Church, because it would be a great honor to be adopted to him, and we think, "well, that man is much better than my father. I would rather be adopted to him than to be sealed to my father. I do not think very much of my father or my mother." Now, I think, when we feel that way, that we are to a certain extent, despising the arrangement which the Lord has made. We should not despise our origin. On the contrary, we should seek to preserve it, and honor those who have given us birth.

It always has seemed to me, in reflecting upon this, that the Prophet Joseph honored his father who begat him; yet Joseph was the man chosen by the Almighty to stand at the head of the entire people of this dispensation. We all have to look to him. Every Apostle, and every great man in the Church, must of necessity turn his eyes toward the Prophet of God, whom He chose to lay the foundation of this work. You don't find anything in Joseph's life nor in his history, as it is recoorded, that would give the least idea that he though himself of so superior a nature that he could not honor his father and mother. In fact, I remember well the Prophet, in speaking about the sepulchre that he had prepared near the temple block, describing the joy that he would have in rising from the dead and striking hands with his father and with his kindred and how delighted he would be to come up in the resurrection and grasp them by the hand That spirit attended him in all his allusions to his kindred, to his father and mother especially. There is no doubt in my mind that the Prophet Joseph would be sealed to his father. He will honor his father and mother. We will be sealed to them, and they and their lineage will doubtless be connected with him by the sealing ordinance as the head of this dispensation. They will have to be connected with him by some link or bond that will be created, if it does not already exist, as we all will be connected with him because he is the head of the dispensation. But as a son he will be honored by his ancestry and all who some within range and under the jurisdiction of this dispensation. * * * There need be no jealousy, then. There need be none to say, "Well, I am sealed or adopted

to a greater man than you. I am adopted to Joseph, or to Brigham, or to John Taylor, or to Wilford Woodruff, or to this man or the other man." There will be no need to pride and plume ourselves on the fact that we are adopted by these various men, and thus divide the people asunder in their feelings, creating to a certain extent a feeling of rivalry which does not belong to the Gosepl of the Son of God. Every man that reflects upon it can see that this revelation which God has given through His servant, Wilford Woodruff, removes that danger out of our pathway and prepares us to go forward and honor our kindred and do everything we can for their salvation, concentrating our feelings upon our ancestors, and not upon somebody else's ancestors. In thus honoring our parents we also observe that ancient law which was given by God to the children of Israel, and which has such a great blessing attached to it:

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Why should a man come to one of the Apostles and be sealed to him and then trace his genealogy through him and his ancestors, and neglect his own? There have been some cases of adoption, I suppose, where the parties have not felt clear in their minds concerning this. This light, however, that we now have clears it all up and makes it plain; and we can see and understand it.

God bless you, in he name of Jesus Christ. Amen.

MURDOCK GENEALOGY

Compiled by Annie Lynch

(*Continued from page 128*)

83. Lucretia Murdock[5], (*Joshua,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was born in Hubbardston, 4 Apr. 1790. She married 31 Mar., 1808, Alpheus, son of Joel and Persis Earl. He was born in Hubbardston 16 Dec., 1785, and died 24 Jan., 1849.

Children born in Hubbardston

i. Jonathan Parker, b. 1 Feb., 1810; m. 18 Mar., 1845, Sylvia Hamilton.
ii. Harriet, b. 5 Feb., 1815; d. 9 Aug., 1819.
iii. Lucretia, b. 1 June, 1817; d. 8 Sept., 1846.
iv. Betsy, b. 28 Dec., 1818; m. 6 Apr., 1841, George W. Hamilton.
v. James, b. 7 Dec., 1823.
vi. Sumner, b. 3 Mar., 1827; d. 9 Oct., 1843.
vii. William Homer, b. 21 May 1831.

84. JOANNA MURDOCK[5] (*Jonathan,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was born in Newton, 9 May, 1800. She married 24 Dec., 1822, David, son of David Wait.

85. JONATHAN MURDOCK[5] (*Jonathan,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was born in Newton, 31 Oct., 1810. He married Miss Wait of Malden.

86. ASA MURDOCK[5] (*Robert,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was born in Cambridge, 2 June., 1792. He married 24 Oct., 182b, Sabrina Howell of Newton, born 31 July, 1797.

Children born in Cambridge

i. INFANT,; d. 5 May, 1830.
ii. MARIA, b. 10 May, 1831.
iii. EDWARD, b. 24 June, 1833; d. May, 1837.
iv. INFANT; d. Mar., 1837.
v. FRANCIS, b. 10 Jan., 1839; d. 7 July, 1839.

87. ROBERT MURDOCK[5] (*Robert,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was born in Cambridge, 10 July, 1794. He married 10 Dec., 1824, Hannah S. Richardson.

Children born in Cambridge

i. WILLIAM ROBERT, b. 10 Nov., 1825.
ii. MARY LUCRETIA, b. 13 Dec., 1826.
iii. HANNAH SODEN, b. 23 July, 1829.
iv. ANN JANE, b. 7 Jan., 1831.
v. INFANT; bur. 31 July, 1835.
vi. WALTER, b. 23 May, 1837.
vii. DAUGHTER, b 5 Nov., 1844.

88. MARY MURDOCK[5] (*Robert,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) married 1824, John B. H., son of Silas and Ruth Fuller. He was born in Newton, 2 Feb., 1803.

89. NANCY MURDOCK[5] (*Nathaniel,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was born in Brookline, 8 Dec., 1793 and married 30 Mar. 1817, Caleb Clark. He was born 21 Oct., 1789, and died 7 Mar., 1849.

Children born in Brookline

i. LUCY TOLMAN, b. 19 Dec., 1817; d. 7 Dec., 1856.
ii. SAMUEL, b. 8 July, 1819; d. 15 Sept., 1898.
iii. NANCY; d. 3 Oct., 1823.
iv. ELIZA ANN MAREAN, b. 14 Nov., 1824; d. 16 Aug., 1866.
v. CALEB, b. 30 Jan., 1827; d. 13 June, 1829.
vi. BENJAMIN WHITE, b. 26 Aug., 1828; d. 7 Nov., 1861.
vii. EUNICE, b. 30 June, 1831; d. 14 Nov., 1852.
viii. STEPHEN, b. 9 May, 1834; d. 6 Sept., 1835.
ix. MARY JANE, b. 23 July, 1836; d. 2 June, 1868.

Note: Dates taken from Brookline Cemetery, Walnut Street, Tomb permanently sealed 22 Nov., 1898.

90. George Murdock[5] (*Nahaniel,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was born in Brookline, 1799. He married 27 Mar., 1828, Sally, daughter of Caleb and Elizabeth Richards Kenrick. She was born 2 Apr., 1803.

91. Sarah Murdock[5] (*Artemus,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was born in Newton in 1798. She married 14 Dec., 1823, William, son of Solomon and Esther Curtis. He was born 13 Aug., 1794 in Newton.

Children born in Newton

i. William Henry, b. 5 Sept., 1824; d. 9 Oct., 1841.
ii. Francis, b. 31 May, 1827.
iii. Gilbert Mortier, bp. 19 Oct., 1834.
iv. Gilbert Mortier, b, 23 Apr., 1836.
v. Helen Augusta, b. 12 Sept., 1837.

92. Julia Murdock[5] (*Artemus,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) married 5 Nov., 1820, Allen Lowd.

Child born in Newton

i. Julia Murdock, bp. 15 Dec., 1822.

93. Angeline Murdock[5] (*Artemus,*[4] *Joshua,*[3] *Robert,*[2] *Robert*[1]) was baptized in Newton, 28 Oct., 1821. She was born about 1815 and married 1835, Simeon Burt Carpenter.

Child born in Newton

i. Virginia, bap., 18 Sept., 1836.

94. Hezekiah Murdock[5] (*Samuel,*[4] *John,*[3] *John,*[2] *Robert*[1]) was born in Uxbridge 30 June, 1776. He married 7 Feb., 1798, Polly, (or Dolly) Taft of Uxbridge. Removed to Whittingham, Vermont.

Children

i. Bazaleel, b. 23 Nov., 1798, in Uxbridge.
ii. Steven A. married and lived in Charlestown.
iii. Levi.

Note: The records speak of two other children, names not given.

95. Fuller Murdock[5] (*Elisha,*[4] *John,*[3] *John,*[2] *Robert*[1]) was born in Uxbridge, 17 Feb., 1781. He married 22 Nov., 1805, Esther, daughter of James and Esther Taft. She was born 5 Aug., 1786.

Children born in Uxbridge

139. i. Philena, b. 26 Aug., 1807.
139. i. Phelna, b. 26 Aug., 1807.
140. ii. Abba Eliza, b. 13 Nov., 1808.

141. iii. Moses Taft, b. 12 Sept., 1810.
iv. John, b. 9 Sept., 1812; d. 13 Sept., 1837.
142. v. Charles, b. 11 Sept., 1815.
vi. Caleb, b. 16 Feb., 1817.
143. vii. George Taft, b. 18 Mar., 1819.
144. viii. Harriet, b. 6 Feb., 1821.
145. ix. Chapin, b. 20 June, 1823.
x. Mary Ann, b. 18 June, 1825; d. 27 Aug., 1834.

96. Betsy Murdock[5] (*Elisha,*[4] *John,*[3] *John,*[2] *Robert*[1]) was born in Uxbridge, 5 Apr., 1785, and died 18 Oct., 1847. She married 13 Sept., 1804 Samuel, son of Edward and Lois Seagrave. He was born 3 Feb., 1782.

Children born in Uxbridge

i. Mary, b. 16 Mar., 1805; d. 7 Jan., 1835.
ii. Horatio, b. 2 Apr., 1807; m. 1834, Bethiah Ward.
iii. Hannah, b. 22 May, 1809; m. 1834, Newell Taft.
iv. Lewis, b. 1 Oct., 1812; m. 15 Oct., 1840, Eliza B. Williams.
v. Calesta, b. 29 Sept., 1814.
vi. Chapin Murdock, b. 15 May, 1820.
vii. Laura Elizabeth, b. 25 Sept., 1824.

7. Warren Murdock[5] (*Elisha,*[4] *John,*[3] *John,*[2] *Robert*[1]) was born in Uxbridge, 18 Feb., 1795, and died 11 Mar., 1846. He married 1823, Charlotte Thayer who died 7 Mar., 1829.

Children born in Uxbridge

i. Gilbert Deblois, b. 30 May, 1824.
ii. Albert, b. 27 Mar., 1826.
iii. Lucretia, b. 6 Mar., 1828.

98. Irvine Murdock[5] (*Ariel,*[4] *Amos,*[3] *John,*[2] *Robert*[1]) was born in Rensselaerville, N. Y., 1 Mar., 1797, and died 18 Mar., 1838, in Granby, N. Y. Served in New York Militia, 1815, afterwards rose to major. He married Sarah Hines and resided in Oswega where he was a contractor and farmer, later a lay preacher in the Methodist church.

Child

146. i. John Nelson, b. 8 Dec., 1820.

99. Edward Murdock[5] (*James,*[4] *James,*[3] *John,*[2] *Robert*[1]) was born in Winchendon, Worcester county, Mass., 22 Apr., 1797. He married 20 Apr., 1823, Philander Walker.

Children born in Winchendon

i. Edward Hamilton, b. 25 Mar., 1831.
ii. Rebecca Sibly, b. 10 Feb., 1837.
iii. Ellen Janette, b. 4 Feb., 1848.

100. Lucy Murdock[5] (*Ephraim,[4] James[3], John,[2] Robert[1]*) was born in Winchendon 16 Dec., 1798. She married Lieut. Mark Whitcomb. He was born 1792 and died 23 Nov. 1845.

Children born in Winchendon

i. Lucy Murdock, b. 8 May, 1822.
ii. Rufus Charles, b. 1 Sept., 1823.
iii. Joseph, b. 29 July, 1825; d. 19 Aug., 1825.
iv. Amassa Gooding, b. 24 July, 1827.
v. Mary Zebiah, b. 9 July, 1830.

101. Ephraim Murdock[5] (*Ephraim,[4] James,[3] John,[2] Robert[1]*) was born in Winchendon 17 Aug. 1800. He married Sophia Morse who was born 1 Jan., 1805.

Children born in Winchendon

i. Isaac, M., b. 14 Jan., 1831.

102. Elisha Murdock[5] (*Ephraim,[4] James,[3] John,[2] Robert[1]*) was born in Winchendon 27 Aug., 1802. He married 29 Nov., 1832 Roanah Morse, b. 4 Sept., 1808.

Children born in Winchendon

147. i. Ellen Roanah, b. 16 Feb., 1834.
148. ii. Sophia M., b. 30 Mar., 1837.
iii. George, b. 7 May, 1842.

103. Col. William Murdock[5] (*Ephraim,[4] James,[3] John,[2] Robert[1]*) was born in Winchendon, 9 Oct., 1804. He married 3 July, 1841, Mary A. Whitney.

104. William Murdock[5] (*Robert,[4] Robert,[3] John,[2] Robert[1]*) was born in Hubbardston, 27 Jan., 1805. He married Feb., 1833 Sarah Wheelock, who died 14 Oct., 1863. He died 4 June, 1860 in Wendell.

Children born in Hubbardston

i. Lucinda, b. 9 Sept., 1833; m. (1) George Gleason of Wendell, (2) Oscar Bigelow, of Wisconsin.
ii. Mary, b. 6 Sept., 1835; d. 2 May, 1852.
iii. Susan, b. 24 Aug., 1838; m. William O. Smart.
iv. Charlotte, b. 3 May,, 1840; m. Riley Watson.
v. Chloe, b. 27 Feb., 1844.
vi. Ebenezer, b. 23 Aug., 1845.
vii. Elizabeth, b. 9 Feb., 1847; m. 1 Jan., 1873, John Gardner.
viii. Harriet, b. 30 Apr., 1848; d. in Wendell.
ix. William, b. 22 Apr., 1852.

105. Ebenezer Murdock[5] (*Robert,[4] Robert,[3] John,[2] Robert[1]*) was born in Hubbardston, 27 Sept., 1808, and died 6 July, 1845. He married Betsy Wheeler.

Child born in Hubbardston

149. i. Ellen, b. 3 June, 1836.

106. Sumner Murdock[5] (*Robert,*[4] *Robert,*[3] *John,*[2] *Robert*[1]) was born in Hubbardston, 29 July, 1810. He married 23 Jan., 1833, Charlotte W., daughter of Asa and Relief Howe. She was born 26 Oct., 1812.

Children born in Hubbardston

i. Charles W., b. 26 May, 1839; m. (1) Fanny M. Marshall, (2) Abby Roselle Barnes, b. 19 Dec., 1872.
ii. Henry L. Murdock, b. 26 May, 1839; m. Ellen Wilson of Princeton.
iii. Clara Elizabeth, b. 5 May, 1849; m. 31 Dec., 1868, Albert Mason.
150. iv. Milo Elvin, b. 19 Sept., 1852.
v. Alvin I., b. 13 Feb., 1855.

107. Joseph Cheney Murdock[5] (*Robert,*[4] *Robert,*[3] *John,*[2] *Robert*[1]) was born in Hubbardston, 30 Nov., 1812. He married 5 Jan., 1838, Julia, daughter of Silas and Julia Greenwood.

Children born in Hubbardston

i. Julia, A., b. 27 Aug., 1838.
ii. Leander L., b. 5 July, 1841.
iii. William C., b. 3 Aug., 1849.
iv. Alfred, C., b. 21 June, 1854.
v. Abby L., b. 19 Apr., 1856.
vi. John G., b. 5 July, 1858.

108. Elisha Murdock[5] (*Robert,*[4] *Robert,*[3] *John,*[2] *Robert*[1]) was born in Hubbardston, 21 June, 1815. He married (1) 17 Jan., 1837, Nancy Temple who died 2 Sept., 1853. He married (2) 24 May, 1855, Abigail A. Clark Young, who died 17 Feb., 1875, and married (3) 9 Apr., 1877, Mrs. Martha J. Evans of Royalston.

Children of First Wife

i. Lucius, A., b. 17 Aug., 1837; m. Ellen Hager of Worcester.
ii. George E., b. 7 Aug., 1841.

Child of Second Wife

i. Nancy Ella, b. 16 Mar., 1857.

109. Sarah Murdock[5] (*Robert,*[4] *Robert,*[3] *John,*[2] *Robert*[1]) was born in Hubbardston 31 July, 1818, and married 24 May, 1848 as his second wife, Richard Leonard. His first wife was Phebe Ellingwood, who died 18 Jan., 1846, leaving a child Mary Jane who was born 4 Nov., 1841.

Children born in Hubbardston

i. Edwin Clayton, b. 4 Nov., 1849; d. 5 Sept., 1850.
ii. Frank Leslie, b. 16 Oct., 1851.
iii. Mary Etta, b. 28 June, 1853.
iv. Edward Abbott, b. 27 Mar., 1856; d. 17 June, 1864.

110. Sophia Howard Murdock[5] (*Edward,*[4] *Ariel,*[3] *John,*[2] *Robert*[1]) was born in Hubbardston 5 Nov., 1812. She married 1836, Charles, son of William and Nancy Hobbs.

Children born in Hubbardston

i. Moses G., b. 16 Aug., 1837; m. 19 Mar., 1863, Mary Ella Flynn and had Frank W. 7 Oct., 1863; Eugene B., 5 Apr., 1866; d. 22 Aug., 1876; Alice Mary and Alfred Moses 30 Oct., 1868; Jerry, 2 Apr., 1871; d. 11 Feb., 1874, and Blanche Lunette 27 Jan., 1877.
ii. Sophia E., b. 1 Aug., 1840; m. R. Strickney of Temple.
iii. Nancy B., b. 21 Apr., 1843; m. John Merritt.
iv. Lucy A., b. 4 Dec., 1844; m. Charles F. Tenney.
v. Charles E., b. 25 Feb., 1846.
vi. Thomas J., b. 28 Feb., 1847.
vii. William H., b. 26 Apr., 1850.
viii. Friendly A., b. 25 Aug., 1851; d. 18 Dec., 1866.
ix. George, b. 29 Aug., 1857.

111. Edward Murdock[5] (*Edward,*[4] *Ariel,*[3] *John,*[2] *Robert*[1]) was born in Hubbardston 22 Nov., 1816. He married 9 Aug., 1838 Betsy, daughter of Luther and Lydia Murdock, (No. 78) Clifford of Westminster. She was born 2 July, 1819.

Children born in Hubbardston

i. Jane Elizabeth, bp 23 May, 1841.
ii. Charles Edward, bp. 2 July, 1843.

112. Ephraim Murdock[5] (*Edward,*[4] *Ariel,*[3] *John,*[2] *Robert*[1]) was born in Hubbardston 17 Nov., 1818. He married Elvira Robbins of Northfield and resided in Orange.

113. Prudence Murdock[5] (*Edward,*[4] *Ariel,*[3] *John,*[2] *Robert*[1]) was born in Hubbardson 3 Nov., 1821. She married 26 Apr., 1849, Perez, son of Perez and Rebecca Coleman Gilman.

Children born in Hubbardston

i. Lemuel E.,, b. 16 May, 1850.
ii. Henry Gilbert, b. 19 May., 1851; d. 10 June, 1852.
iii. Henry Gilbert, b. 3 Dec., 1852.
iv. Adaline A., b. 24 Aug., 1854; m. Horace Joslin.
v. Isaac M., b. 3 July, 1856.
vi. Mary Ann, b. 30 Sept., 1863.

(To be continued)

PARALLELS OF HISTORY

By Honor W. W. Riter, at the banquet given by the Daughters of the Pioneers at Liberty Park, July 24, 1920, to the surviving members of the Pioneers of 1847:

For me the history of the trials, sufferings, and hardships of the Pioneer Band under President Young in 1847, has never been adequately written. The ordinary understanding of that event is that those Pioneers left the frontiers on the Missouri River in the spring of 1847 and after a weary and toilsome march of 1,030 miles, arrived here this day we are now celebrating, and in the public mind their arrival here ended their weary march; for the toils and trials that followed are either not known, or are forgotten; at all events they are rarely mentioned. The fact is, the arrival here of the Pioneers was less than half the toilsome journey of that year—less than half for this reason—when they left the Missouri River in the spring of that year they and their teams were comparatively fresh and better equipped for the march —but a toilsome journey of a thousand miles necessarily reduced their vigor and vitality as well as depleting their stock of provisions to a low ebb. And yet under conditions I mention, they had to make the return trip in the sear of the year when their animals had to subsist on vegetation from which the strength had largely gone, if indeed, they found grass at all, for the Indians in order to annoy them and impede their progress, burned the grass before them to a considerable degree. While here, the Pioneers were not idle, and their recuperation was slight. They explored the surrounding valleys and commenced the erection of the "Old Fort," blazed trails into the canyons for logs and performed other labors incident to the situation. On August 15, the 22nd day after their arrival, having located some of the Mormon Battalion and immigrants from the Southern States who had already arrived, a party of the Pioneers, between sixty and seventy men, started on the return trip to the Missouri River. They had thirty-three wagons drawn by oxen, also a few horses and mules for other duties. Each man was supplied with seventeen pounds of flour and corn-meal and a few pounds of beans. Remember they had no meat, no sugar, no molasses, jams, jellies, or strawberries and cream, and on this slender supply, which was only sufficient for fifteen days for hungry men, they had to make a jurney occupying over sixty days.

You may ask me what they did to make up the deficiency. I do not know, but I presume that they procured wild game on the way. At all events they got through. But please vizualize, if you

can, the hardships of that journey. Their clothing already badly worn, their shoes gone in many instances, and replaced by moccasins and devoid of every comfort which we now know. Eleven days later, President Young with a party of 108 with thirty-six wagons and about one hundred horses and mules, also started on the return trip. It is presumed that their equipment was not much better than that of the company which preceded them. They met the on-coming immigrants at various points from Green River eastward. On the 7th of September they met and camped with Captain Jedediah Grant's company on the Sweet Water. A time of rejoicing was had in meeting acquaintances and detailing to them a description of the country that they had found, in which they had decided to locate the Saints. But this season of joy was turned to grief the next morning by learning that during the night the Indians had raided the herds of stock and gotten away with about thirty head of horses belonging to the returning Pioneers and some twenty head belonging to Captain Grant's company. Here they were, left in a sadly crippled condition, seven hundred miles of a journey yet to make, with signs of an early approaching winter, for it snowed that day. It was related to me how that man, Brigham Young, made of steel as he was, was disturbed under this sad condition. He was observed to walk back and forth by the camp-fire with his hands behind his back, with the muscles of his face drawn tensely but uttering not a word. But they pulled themselves together, re-aligned their teams to the depleted condition, and started on. They made the trip, arriving on the 31st of October, having made the passage in sixty-five days. Some of the brethren came out from Winter Quarters and met them some distance from that place and helped them in, which help they sorely needed, for they were at about the last struggle of the journey.

A strange coincidence happened during their journey, in that the Indians sought on more than one occasion to rob them of their belongings and obstruct their way. Thirty-three centuries before, relatives of the Indians, called Amalekites, (the Amalekites were descendants of Lot) sought to obstruct the entrance of the Children of Israel in the great exodus under Moses, from entering the Promised Land. I now want to speak of this question from another angle. The exodus of the Children of Israel under Moses was an event of great importance not only to the Children of Israel, but in its after effects upon the lives of mankind. This event has been spoken of and magnified in the public mind until it has assumed a magnitude and importance of great moment. Now, I do not want to belittle in any degree whatever the importance and the far-reaching consequences of that momentous event, but I

want to show you by comparison the exodus of Latter-day Israel was not inferior in magnitude and possible consequences to the one under Moses. Let us compare items.

From the point of departure of the Children of Israel in the land of Goshen, if they had taken the old caravan route up the Mediterranean shore to the southern border of Palestine, the distance was not over 200 miles (150 miles in an air line.) For prudential reasons, however, Moses did not elect to go that way; instead, he took a more circuitous route by way of Mount Sinai, and the distance from the same point in the land of Goshen by this latter route was less than 400 miles (250 miles on an air line) to Kadesh, the place where they sojourned for some 38 years out of 40 in which it is ordinarily stated they "wandered in the wilderness." They were nearly two years in reaching Kadesh, whereas Brigham Young and the Pioneers made a thousand miles in less than four months.

The country into which Moses led the Children of Israel was to him not wholly an unexplored region. As a shepherd he had herded sheep and goats in that section for some 40 years, and it must be presumed that he was well acquainted with every spring and watering place in the whole region. Now this Sinaitic peninsula contains only about 10,000 square miles, about one and one-half times the size of our Box Elder county. Whereas the wilderness into which Brigham Young plunged with his followers was hundreds of thousands of square miles in extent. I can well remember as a child seeing in my atlas this country marked "The Great American Desert" and "Unexplored Regions." There is an element of romance in the fact that the Union Pacific Railroad company built a railroad over the route of the Latter-day exodus, 22 years after the event, while it was 3,300 years afer the Mosaic exodus, and during the late war, that Gen. Allenby built a railroad into the Promised Land passing within a few miles of Kadesh.

Now as to the relative, religious, and moral results flowing from these two great movements, there is no sort of doubt that the earlier exodus was frought with inestimable blessings to mankind. Morality, religion, and civilization are deeply indebted to the religious and civil code of Moses. The influences flowing from it are the very basis of civilization, and the jurisprudence of civilized nations is based upon its precepts. The Ten Commandments contain the essence of human rights and human conduct which will never vary so long as humanity lasts. But what of the Latter-day exodus? The two movements had already their origin in the same causes. We see what 33 centuries have accomplished for the one—and without laying claim to the gift of prophecy I predict that a small percentage of these many centur-

ies will not have elapsed before the world will see the same beneficent results flowing from the other. When hatred and prejudice shall have passed, which they will, for they are already doing so, mankind will recognize the merits and blessings of the Latter-day movement. I admonish you, my fellow pioneers, to keep alive in the memory of our posterity the trials and struggles of their fathers, and what God did for them; for the time will come when it will be a proud distinction to be able to say: "I am descended from one of that band of pioneers of 1847."

ABOUT OUR MIDDLE NAMES

Did you ever stop to think that none of the early settlers of our country had middle names? Think them over as you recall your history lessons about the settlement of eastern North America. In the story of Jamestown you will find no middle names. The passenger list of the Mayflower shows that no man, woman, nor child who sailed on that ship in 1620, was provided with a middle name.

The reason for this is that middle names for middle-class people were prohibited by law in England. A baby was given one baptismal name and inherited his surname. Only members of the royal family and the nobility were llowed a trail of names. Outside the nobility, no heroine of long ago England, or Colonial America was ever Elizabeth Ann, and no hero's name was ever Harold Benjaman. If Captain John Smith's mother had wished to name him John Anybody Smith when he was an infant, she would not have been allowed to do so; she belonged neither to the royal family not to the nobility.

This is not a personal discovery; a writer of long ago says that middle names were once illegal and that—let us quote a line—"the old English law was very definite as to the naming of children, and according to Coke, "A man cannot have two names of baptism'."

Having our attention thus called to this interesting subject, we may follow it out for ourselves; and if any little girl has been naming her Colonial dolls with two given names in her play, she would better straightway take away all but one name from each doll. Martha Washington, when she was a girl would have known better than to have given her dolls more than one name, unless she wished to pretend that her dolls were queens and princesses.

There was probably no law in this country against middle names, but the custom of centuries survived for a long time as you

may realize if you look over the names of the signers of the Declaration of Independence; only three signers had middle names. In the beginning our United States Presidents, with few exceptions had but two names with which to sign all papers.

We are told that mothers often wish to give their children more than one name and that in the eighteenth century they began trying to evade the law. They combined two names as one. Here is a funny name, said to have appeared now and then on baptismal records: "Fannasabilia." We are assured that this name is a combination of Fanny and Sybil. Mothers who wished to call their little girls Anna Maria, named the poor little things "Annameriar."

Next time you read chapters of our early history notice the names of men, women and children of long ago.—*Firelight.*

MANY DELVING FOR GENEALOGY

The following news item sent from London under date of Aug 2, 1922, and published in the papers contains some interesting information:

"Among the keenest inquirers into their pedigrees—and genealogy never before was as popular as it is at this moment—are many of the Americans now visiting this country," says Secretary Fathergill of the Society of Genealogists.

"The day of 'faked' pedigrees is past. What the modern American is seeking is the truth about his forebears, traced backward, generation by generation.

"They are particularly interested in the new field for genealogical research that has recently been opened up, the deposition books of the old courts. This has not yet been properly exploited, for in many instances the records of the ecclesiastical and common law courts and the Court of Chancery are not yet open to public inspection."

"The fascination of these books is that they are not mere lists of names and dates. The very words spoken by the parties and the witnesses to these old disputes are preserved, so that the authentic voice of one's ancestors may be heard down the centuries."

"The main work of the society is the preparation of the huge consolidated index, which already constitutes a record of more than 2,000,000 baptisms, marriages, and deaths, with other biographical details in many cases."

BRIGHAM YOUNG GENEALOGY

Compiled by Susa Young Gates and Mabel Young Sanborn

(Continued from Page 141)

103. Joseph Willard[6] Young (*John Ray,[5] Lorenzo Dow,[4] John,[3] Joseph,[2] William[1]*) son of John Ray Young and Albina (Terry) Young, was b. 14 May., 1875, Kanab, Utah. He m. 26 Apr., 1897, Luella Zufelt, daughter of Henry A. Zufelt and Rhoda M. Zufelt, b. 5 Oct., 1877, Burrville, Utah.

Children of Joseph Willard Young and Luella (Zufelt) Young

i. Vern Willard, b. 2 Feb., 1898, Huntington, Utah.
ii. Vaun V., b. 8 Nov., 1899, Huntington, Utah.
iii. Platt, b. 16 May., 1902, Huntington, Utah.
iv. Monta, b. 15 Dec., 1906, Shelley, Idaho.

104. Newell Knight[6] Young, (*John Ray,[5] Lorenzo Dow,[4] John,[3] Joseph,[2] William[1]*) son of John Ray Young and Lydia (Knight) Young, was b. 21 Aug., 1877, Orderville, Utah. He m. 13 July, 1898, Castina Buchanan, b. in Sevier Co., Utah.

Children of Newell Knight Young and Castina (Buchanan) Young

i. Jennie Vilate, b. 15 June, 1899, Glenwood, Utah.
ii. Newell Knight II, b. 17 Nov., 1901, Colonia Dublan, Mexico.
iii. Maria, b. 17 Dec., 1903, Colonia Pechoes, Mexico.
iv. Vernissa, b. 19 Nov., 1905, Colonia Pechoes, Mexico.
v. Myrl, b. 5 Dec., 1907, Colonia Pechoes, Mexico.
vi. Wayne Buchanan, b. 7 Jan., 1909., d. 15 Oct., 1909, Colonia Morales, Mexico.
vii. George Howard, b. 30 Oct., 1911, Kirtland, San Juan Co., New Mexico.

105. William Lorenzo[6] Young (*John R.,[5] Lorenzo Dow,[4] John,[3] Joseph,[2] William[1]*) son of John Ray Young and Tamer (Black) Young, was b. 29 May, 1875, Glendale, Utah; m. 16 Feb., 1895, Ann E. Porter.

Children of William Lorenzo Young and Ann E. (Porter) Young

i. William Richard, b. 2 Dec., 1895, Mexico.
ii. May, b. 27 June., 1897, Mexico.
iii. Mildred Howard, b. 15 Aug., 1899, Pecheco, Mexico.

106. Franklin Archie[6] Young (*Franklin W.,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Franklin Wheeler Young and Nancy L. (Greene) Young, was b. 23 Feb., 1862, Grafton, Washington Co., Utah; d. 23 May, 1909. He m. 21 Dec., 1881, Mary Louise Ellett, daughter of John Ellett and Mary (Turner) Ellet, b. 16 Apr., 1865, Deseret, Utah. Adopted children:

i. Phebe, b. 15 Mar., 1890, Salt Lake City, Utah.
ii. Joseph Alonzo, b. 21 Feb., 1893, Fruitland, New Mexico.

107. LeRoy Wheeler[6] Young, (*Franklin W.,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Franklin Wheeler Young and Anna Maria (Sabin) Young, was b. 25 Aug., 1869, Clarkston, Utah; d. 21 Oct., 1911. He m. 28 June, 1893, Mary Ann Limb, daughter of Frederick and Mary A. (Harris) Limb, b. 20 Mar., 1871, Beaver, Utah.

Children of LeRoy Wheeler Young and Mary Ann (Limb) Young

131. i. Byron Wheeler, b. 31 Mar., 1894, Fremont, Utah.
ii. Ralph Milton, b. 8 Jan., 1896, Fremont, Utah; m. 28 Jan., 1921, Annie Louisa Jensen, daughter of John T. and Josephina (Alfsen) Jensen, b. 10 Mar., 1895, Huntington, Utah.
iii. Flora Ellen, b. 22 Jan., 1898, Fremont, Utah.
iv. Olive May, b. 11 Sept., 1899, Huntington, Utah.
v. Alton Ray, b. 4 Nov., 1901 Huntington, Utah.
vi. Vance Lynn, b. 22 Aug., 1906, Huntington, Utah.
vii. Guard Le Roy, b. 19 Aug., 1908, Huntington, Utah.

108. Lorenzo Howe[6] Young (*Franklin W.,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Franklin Wheeler Young and Anna Maria (Sabin) Young, was b. 12 June, 1871, Newton, Cache Co., Utah. He m. (1st) 8 Oct., 1896, Matilda Jones, daughter of James and Sarah Jones, b. 8 Feb., 1879; d. 22 Oct., 1897.

Child of Lorenzo Howe Young and Matilda (Jones) Young

i. Franklin Jared, b. 2 Oct., 1897, Iona, Idaho; d. 19 Oct., 1897.

Lorenzo Howe Young m. (2nd) 21 Dec., 1898, Lucinda Oliphant, daughter of Charles H. Oliphant and Lucinda (Judd) Oliphant, b. 24 June, 1880, Kanab, Utah.

Children of Lorenzo Howe Young and Lucinda (Oliphant) Young

i. Charles Sabin, b. 12 Oct., 1899, Orangeville, Utah; d. 19 Apr., 1909.

ii. Claud Howe, b. 22 Mar, 1901, Orangeville, Utah, d. 13 Apr., 1901.
iii. Amy, b. 9 Apr., 1902, Orangeville, Utah.
iv. David Zadock, b. 31 Oct., 1904, Orangeville, Utah.
v. Ruth, b. 28 Jan., 1906, Orangeville, Utah.
vi. Lorenzo Gerald, b. 2 Feb., 1908.
vii. Rose, b. 10 Sept., 1909.
viii. William Derby, b. 6 Jan., 1912, Hurricane, Utah; d. 19 Apr., 1912.

109. Joseph Watson[6] Young (*Lorenzo S.,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Lorenzo Sobiskie Young and Sarah A. (Black) Young, was b. 22 June, 1873, Orderville, Kane Co., Utah. He m. 15 Aug., 1894, Delight Caroline McConnell, daughter of Jehiel McConnell and Elizabeth (Smith) McConnell, b. 9 Dec., 1879, Orderville, Utah.

Children of Joseph Watson Young and Delight C. (McConnell) Young

i. Lorenzo McConnell, b. and d. 10 July, 1897, Iona, Idaho.
ii. Harold Ray, (adopted) b. 22 July, 1897, Basalt, Idaho.
iii. Sarah Ellen, b. 14 Feb., 1898, Iona, Idaho.

110. Lorenzo Dow[6] Young V. (*Lorenzo S.,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Lorenzo Sobiskie Young and Sarah A, (Black) Young, was b. 18 May, 1877, Orderville, Utah. He m. (1st) 25 Apr., 1906, Emma Rosalie Balle, daughter of Christian T. Balle and Emma E. (Thustrup) Balle, b. 24 Mar., 1883, Mayfield, Utah. She d. 5 Apr., 1913.

Child of Lorenzo D. Young and Emma R. (Balle) Young

i. Mayo Balle, b. 14 Aug., 1912, Huntington, Utah.

Lorenzo Dow Young V., m. (2nd) 2 Oct., 1918, Mrs. Georgana Eleanor (Bleak) Finger, daughter of Richard M. Bleak and Alice G. (Wells) Bleak, b. 14 Dec., 1876, St. George, Utah.

Child of Lorenzo D. Young and Georgana E. (Bleak) Young

i. Virginia Amelia, b. 18 June, 1919, Bonneville, Idaho.

111. Howard William[6] Young (*Lorenzo S.,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Lorenzo Sobiskie Young and Sarah A. (Black) Young, was b. 2 Feb. 1880,

Orderville, Utah. He m. Lucy Jane Thomas, daughter of Preston Thomas and Mary Ellen (Sant) Thomas, b. 17 Jan., 1882, Treasureton, Idaho.

Children of Howard W. Young and Lucy J. (Thomas) Young

i. Mary Ellen, b. 26 May, 1907, Shelley, Idaho.
ii. Howard Thomas, b. 26 Jan., 1912, Shelley, Idaho.
iii. Helen Thomas, b. 18 Dec., 1917, Shelley, Idaho.

112. Charles Ray[6] Young, (*Lorenzo, S.,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Lorenzo Sobiskie Young and Sarah A. (Black) Young was b. 1 Sept., 1886, Huntington, Emery Co., Utah. He m. 20 Feb., 1912, Christina Gilbert, daughter of John and Mary Gilbert, b. 29 May., 1888, Troy Town, Penn.

Children of Charles Ray Young and Christina (Gilbert) Young

i. Mary Delight, b. 14 Juy, 1912, Iona, Bingham Co., Idaho.
ii. Lorenzo Sobiskie III, b. 14 Mar., 1914, Huntington, Utah.
iii. Ellen Jane, b. 4 Oct., 1915, Huntington, Utah .
iv. Eldon Franklin, b. 12 Nov., 1917, Idaho Falls, Idaho.
v. Melvin Harry, b. 14 Nov., 1919. Shelley, Idaho.
vi. Charles Ray II, b. 27 June, 1921, Shelley, Idaho.

113. Angus J.[6] Young, (*Lorenzo S.,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Lorenzo Sobiskie Young and Sarah A. (Black) Young, was b. 14 Apr., 1891, Huntington, Utah. He m. Elizabeth Dutton, daughter of Hyrum H. Dutton and Sarah Jane (McConnell) Dutton, b. 2 Aug., 1895, Cedar City, Utah.

Children of Angus J. Young and Elizabeth (Dutton) Young

i. Angus James b. 11 Feb., 1914, Idaho Falls, Idaho.
ii. Zelda, b. 24 Aug., 1915, Idaho Falls, Idaho.
iii. Lorenzo Dow p. b. 1 Aug., 1917, Shelly, Idaho.
iv. Verda Amelia, b. 8 July, 1919, Shelley, Idaho.
v. Edith, b. 15 Mar., 1921, Shelley, Idaho.

114. Clifford Lorenzo Young, record unobtainable.

115. Lyle Le Grand[6] Young (*Perry Le Grand,*[5] *Lorenzo Dow,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Perry Le Grand Young and Eleanor M. (Young) Young, was b. 16 Feb., 1886, Kamas, Utah. He m. 5 July, 1916, Mary Clarinda Bingham, daughter of Calvin Perry Bingham and Olive E. (Phelps) Bingham, b. 25 July, 1893, Mountain Dell, Uintah Co., Utah.

Children of Lyle Le Grand Young and Mary C. (Bingham) Young

i. Olive, b. 22 May, 1917, Roosevelt, Utah.
ii. June L., b. 8 June, 1919, Roosevelt, Utah.
iii. Perry Le Grand II, b. 25 Oct., 1921, Roosevelt, Utah.

116. Brigham Willard[6] Young, record unobtainable.

117. Dallas Young, record unobtainable.

118. Edward Jones[6] Young II (*Edward Jones,[5] Lorenzo Dow,[4] John,[3] Joseph, [2]William*[1]) son of Edward Jones Young and Esther (Dunster) Young, was b. 5 Apr., 1881, Salt Lake City, Utah. He m. (1st) Aug., 1903, Charlotte May Pope. She d. 10 Feb., 1914.

Children of Edward J. Young II and Charlotte M. (Pope) Young

i. Kermit Edward, b. 3 May, 1905, Vernal, Utah.
ii. Lowell J., b. 23 June, 1909, Vernal, Utah.
iii. Gordon O'Donnell, b. May, 1912, Vernal, Utah.

Edward Jones Young II, m. (2nd) 16 Dec., 1916, Effie Lyon.

Children of Edward J. Young and Effie (Lyon) Young

i. Kalma May, b. 13 Aug., 1917, Vernal, Utah.
ii. Venice De On, b. 2 Apr., 1919, Vernal, Utah.
iii. Selwin Lyon, b. 26 Jan., 1921, Vernal, Utah.

119. Seymour Dow[6] Young (*Edward Jones,[5] Lorenzo Dow,[4] John, [3]Joseph,[2] William*[1]) son of Edward Jones Young and Esther (Dunster) Young, was b. 16 Aug., 1898, Vernal, Utah. He m. Jennie Lind.

Children of of Seymour Dow Young and Jennie (Lind) Young

i. Gwendolyn Marie, b. 22 Apr., 1918, Vernal, Utah.
ii. *A Son,* b. 15 Aug., 1921, Vernal, Utah.

120. Leo Dow[6] Young, (*George Edwin,[5] Lorenzo Dow,[4] John,[3] Joseph,[2] William*[1]) son of George Edwin Young and Sarah De A. (Rich) Young, was b. 27 Feb., 1891, Vernal, Utah. He m. 16 May, 1911, Ella Jane Draper, daughter of Grant Edward Draper and Martha (Tidwell) Draper, b. 13 Jan., 1893.

Children of Leo Dow Young and Ella (Draper) Young

i. Elden Dow, b. 28 July, 1912, Vernal Utah.
ii. Verley Maurine, b. 23 Dec., 1913, Vernal, Utah.
iii. Leo Lynn, b. 31 July, 1915, Vernal, Utah.
iv. Hugh De Armon, b. 3 Aug., 1917, Ft. Duchesne, Utah.
vi. Paul Draper, b. 26 Aug., 1919, Ft. Duchesne, Utah.

121. Bradley[7] Young, (*John Adolphia,*[6] *Brigham H.,*[5] *Phineas Howe,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of John Adolphia Young and Arsenath Ann (Bradley) Young, was b. 13 Jan., 1893, Moroni, Utah. He m. 17 Feb., 1916, Dimple Miller, b. 22 Dec., 1893, Washington Court House, Ohio.

Children of Bradley Young and Dimple (Miller) Young

i. Richard Bradley, b. 4 Dec., 1917.
ii. Donald Miller, b. 7 July, 1921. Both born Mitchell, South Dakota.

122. Thatcher Adolph[7] Young (*John Adolphia,*[6] *Brigham, H.*[5], *Phineas Howe,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of John Adolphia Young and Arsenath A. (Bradley) Young, was b. 6 Apr., 1896, Ephraim, Utah. He m. 31 Mar., 1917, June Isadore Hart, b. 7 Mar., 1899, Reserve, Kansas.

Child of Thatcher Adolph Young and June Isadore (Hart) Young

i. Francet June, b. 7 July, 1918, Salt Lake City, Utah.

123. Richard[7] W. Young II, (*Richard W.,*[6] *Joseph A.,*[5] *Brigham,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Richard W. Young and Minerva (Richards) Young, was b. 9 July, 1887, Ft. Douglas, Utah. He m. 25 June, 1918, Vera D. Parkinson, daughter of Geo. Chandler Parkinson, and Lucy Marie (Doney) Parkinson, b. 24 Sept., 1889, Franklin, Idaho.

Children of Richard W. Young II and Vera D. (Parkinson) Young

i. Richard P., b. 18 Apr., 1916, Salt Lake City, Utah.
ii. Geraldine P., b. 10 May, 1918, Salt Lake City, Utah.
iii. Chandler P., b. 23 Dec., 1919, Salt Lake City, Utah.

124. Brigham Spencer[7] Young (*Brigham* III,[6] *Brigham* II[5] *Brigham,*[4] *John,*[3] *Joseph,*[2] *William*[1]) son of Brigham Young III and Charlotte Joy (Claridge) Young, was b.

27 June, 1886, Salt Lake City, Utah. He m. 8 June, 1910, Mary Edna Brewerton, daughter of Charles Wm. Brewerton and Mary (Higham) Brewerton, b. 20 Sept., 1889, Payson, Utah.

Children of Brigham Spencer Young and Mary Edna (Brewerton) Young

i. Margaret Mary, b. 23 Mar., 1911, Raymond, Canada.
ii. Brigham Spencer II, b. 5 Jan., 1913, Raymond, Canada.
iii. Richard Brewerton, b. 6 Dec., 1917, Salt Lake City, Utah.

125. Howard Orson[7] Young II (*Howard Orson,[6] Brigham* II,[5] *Brigham,[4] John,[3] Joseph,[2] William*[1]) son of Howard Orson Young and Margaret J. (Moore) Young, was b. 26 July, 1886, Salt Lake City, Utah. He m. 15 Aug., 1912, Elva Emily Hart.

Child of Howard Orson Young and Elva E. (Hart) Young

i. Park Howard, b. 15 Sept., 1917.

126. Chester Washington[7] Young (*John Washington,[6] Brigham II,[5] Brigham,[4] John,[3] Joseph,[2] William*[1]) son of John Washington Young and Anna (Sears) Young, was b. 7 Nov., 1891, Salt Lake City, Utah. He m. 8 May, 1916, Mildred Noonan, b. 7 Nov., 1891.

Child of Chester W. Young and Mildred (Noonan) Young

i. Rose Marie, b. 21 Nov., 1912, San Francisco, Cal.

127. Ernest Irving[7] Young III (*Ernest I. II,[6] Ernest I.,[5] Brigham,[4] John,[3] Joseph,[2] William*[1]) son of Ernest Irving Young II and Clara (Mann) Young, was b. 10 July, 1893, Salt Lake City, Utah. He m. Mildred Ferguson.

Child of Ernest I. Young III and Mildred (Ferguson) Young

i. Fergus Ferguson, b. 14 June, 1919.

(To be continued)

PUBLICATION OF NEW ENGLAND VITAL RECORDS

So many Americans trace their family lines back to the New England stock that any New England genealogical information becomes important. The New Englanders themselves are largely awake to the importance of their historical and genealogical data. The New England Historic Genealogical Society has long been working for the publication of this valuable information, and the state of Massachusetts has taken upon itself the labor of placing in print the vital records of every town in the state.

The following article from the chairman of the publication committee of the New England Society, is, therefore, of concern to all who are interested in genealogical matters:

"As a measure of war economy the Massachusetts legistlature of 1918 has repealed the vital records act of 1902, and, unless other arrangements are made the series of printed vital records of Massachusetts towns, so near completion, will remain unfinished.

"Therefore the New England Historic Genealogical Society announces that it is prepared to continue the publication of these records, provided that enough subscriptions, at the rate of 2½ cents per printed page, are secured to meet 80 per cent of the cost of the work.

"The law now repealed was enacted by the general court chiefly in response to representations made by this society. By its provisions the secretary of the commonwealth was directed to purchase, at a fixed rate per page, 500 copies of the record of the births, marriages and deaths, previous to 1850, of any town in Massachusetts, whenever such record should be printed in accordance with certain requirements as to form and accuracy, provided that not more than $15,000 should be expended in any one year, and also to distribute, free of charge, the volumes thus purchased to certain public offices, libraries, and historical societies in Massachusetts, and to certain libraries outside of Massachusetts. Societies, libraries, and individuals not entitled to receive these books free of charge from the state have been able to purchase them from the several publishers, who have printed and offered for sale a few extra copies of each book.

"Since 1902 several societies, towns and individuals have sold to the Commonwealth 169 volumes, containg the vital records, prior to 1850, of 149 Massachusetts towns and a part of the vital records of two other towns. Of these, 70 volumes, containing the records of 65 towns, have been published by the New England Historic Genealogical Society. The records of almost one-half of the towns existing as separate municipalities prior to 1850 have already been published in the form approved by the state; and

as far as the number of printed pages is concerned, probably a much larger proportion of the work has been done, for many of the towns with voluminous records are included in the list of those whose records have been printed.

"The importance of preserving in print these records and of making them accessible in libraries and public offices cannot be questioned. In spite of laws providing for their protection, unpublished vital records are liable to damage or destruction, and this is especially true of church, cemetery and private records. Town, church, and private records are sometimes, lost, misplaced, mutilated, or stolen. With the lapse of time with repeated handling they frequently become illegible, worn, or torn. In many cases epitaphs furnish the only record of deaths, and yet gravestones occasionally disappear, and inscriptions suffer from the action of the elements and the defacing of the stones. But the publication of vital records ensures for all time the preservation of the genealogical information that they contain.

"The records printed under the act of 1902 have included material taken not only from town records but also (except in a few earlier volumes) from church, gravestone, and private records; and the books thus prepared and published have proved their value to lawyers, trustees, executors of wills, administrators of estates, conveyancers, and all who seek to determine questions of relationship as affecting rights of property, as well as to students of family history and genealogists. The records not published are practically inaccessible, except to those living in the locality where they are to be found, although persons interested in the record of a single Massachusetts town may be scattered far and wide over the American continent.

"It is, therefore, exceedingly desirable that the work of preserving in print these vital records and making them accessible to the public, begun 16 years ago largely through the efforts of the New England Historic Genealogical Society, should not be suspended, and that the records not yet printed should be published in a form similar to those already issued. For this reason the society has decided to continue this series of publications, provided that enough subscriptions are secured to defray 80 per cent of the expenses of the work. It has already published the vital records of nearly one-half the towns whose records have been purchased and distributed by the Commonwealth. It now plans to publish from 1,000 to 1,200 pages annually, and invites subscriptions, either for all the volumes that it may publish or for the vital records of one or more towns of especial interest to the subscribers, at the rate of 2¼ cents per printed page. This price has been fixed after a careful consideration of the cost of all the labor

and materials entering into the production of books of this kind, and will include binding, but not the expense of delivering the books by mail or express. The books will be uniform in size, appearance, general arrangement, and sources of information with the previous volumes of the series, and the standard of accuracy already established will be maintained.

"The society is not planning at this time to begin a new series of pubiications, but purposes merely to continue, with a greatly reduced annual output, the publication of records of the utmost importance to the present generation and to posterity."

Practically all these printed vital records are in the library of the Genealogical Society of Utah.

STRANGE EXPERIENCES OF A GENEALOGIST

By Pierson W. Banning, in Los Angeles Evening Herald

The average research genealogist who becomes either a successful amateur or professional investigator of family history, often meets with remarkable and unusual experiences. The writer knows one of the most successful research workers in this line in the country whose experiences would fill a book with marvelous tales of a most fascinating kind. Let us begin with one that has been duplicated but seldom, if at all.

Considerable correspondence with a woman in the South about the ancestry of a client of this investigator brought only word that they knew nothing more than they had already given, but would keep it in mind, as they felt later on they might obtain that which was asked for. Three, nearly four years passed before further word was received; and in the meantime, this individual had been forgotten and correspondence ceased with her.

One day the postman brought a rather heavy package addressed to this genealogical investigator, which, upon opening, was found to contain the name plate from the coffin of the ancestor buried nearly two generations ago, on which appeared his full name, date, and place of birth and death. In fact, it gave all the details sought for and which existed nowhere else but in the person's grave. A letter accompanying the plate stated that the remains had been moved to another burial ground, and that as a new coffin was used, the old plate was forwarded.

Again this research genealogist, who had been nearly 40 years trying to find out the date of death of her own great grandmother, and had never succeeded, one day when recently clearing a number of old magazines in her own home was looking through a copy of Scribners or Harpers. In snapping through

the pages, suddenly her eye saw something that caused her to stop and take a second look. To her astonishment, she saw at the heading of one page the words:

"In Memory of————
Who Died ————

To her further amazement she found that the poem had been written in memory of her great-grandmother, and the date of the grandmother's death was given as part of the heading. One would hardly expect to find genealogical material in a publication devoted exclusively to current literature. Nor would one expect to find it in a grave—at least find it accessible; but such instances go to prove one cannot actually place a limit on where such facts may finally be located.

Recently she unearthed an even more interesting case. In New York state there is a family association that is devoting a great deal of time and money to unearthing information to carry their family back to the Mayflower passengers. For years they had been stuck and could make no headway. In working out the lineage for a client this consulting research genealogist came in touch with this family association, and ran up against the same wall that was halting them. However, not to be daunted, she began to investigate the land records and finally located the old farm of the last known ancestor.

Following clews from the tax and other records of the times, she decided that if some one was to personally interview the oldest of the living persons at the farm, or near it, some information might be obtained. Making the suggestion to the head of the family association, who took kindly to it, a personal call by auto was made there. Questioning brought to light that the old woman still living on the farm was the grandchild of the ancestor last known, but she could offer nothing more, and so no family Bible or other records were in the place.

Disappointed, the interviewer arose to go. When at the door the old lady said, "Wait a moment," and with that went to the attic and from an old chest brought out a quilt on which the names of the members of the family, dates and locations by birth, marriage and death were first written, then sewed into it, not only the person sought for, but for several of the earlier generations as well, and many of the collateral lines of descent that had at this late date not been able to connect with what all evidence pointed to that of all being in one family. Needless to say, photographs and affidavits of this valuable find were secured without delay.

This is one of the most remarkable genealogical discoveries of its kind in late years and has opened up a tremendous field of family research for several thousand descendants belonging to the Standish family.

SCANDINAVIAN LATTER-DAY SAINT LITERATURE

By Andrew Jenson, Assistant Church Historian

It is pretty well understood by all students of Church history that of all foreign missions established by Latter-day Saints Elders in countries where the English language is not universally spoken, the Scandinavian mission ranks as the foremost, and it is conceded that the continued stream of emigrating Saints from the Scandinavian countries, commencing with 1852, has caused a great change in the grouping of the members of the Church into nationalities, as nearly one-fifth of its entire membership at present consists of natives of Sweden, Denmark and Norway and their descendants. Since the arrival of Erastus Snow and his fellow-missionaries in the Danish capital in 1850, the restored Gospel has been advocated by word of mouth and by the written word continuously, and in this article it is our purpose to refer to the many books, pamphlets, tracts and leaflets (advocating the fulness of the Gospel) which have been printed and circulated in the three Scandinavian countries.

Elder Peter O. Hansen, who arrived in Copenhagen, Denmark, in May, 1850, (or a month before Elders Erastus Snow, John E. Forsgren and Geo. P. Dykes reached the Danish capital) proceeded, almost immediately after his arrival, to write and there publish a little four-page tract in the Danish language, entitled "En Advarsel til Folket" (a warning to the people). This was the first Latter-day Saint literature ever printed in Scandinavia. The little tract gave a very brief synopsis of the first principles of the Gospel and the Church of Christ, as it had been once more established upon the earth.

Elder Peter O. Hansen had translated most of the Book of Mormon into Danish before leaving America, and soon after the Elders had arrived in Copenhagen, steps were taken to have his translation revised and printed in that language. This was satisfactorily done; the first sheet of the book was issued from the press in January, 1851, and by the 1st of May, of the same year, the sacred record was published in full. The first edition consisted of 2000 copies. Four other editions have since been published, namely, a second edition of 3000 copies in 1858, a third edition of 2000 copies in 1881, a fourth edition of 3000 copies in 1902, and a fifth edition of 10,000 copies in 1911. The Danish Book of Mormon was the first of all editions of the book in a foreign language.

The great need of a hymn book for the use of the new converts in Scandinavia was felt in the very beginning, for while the collection of hymns used by the State Church (Lutheran) in Den-

mark, and also the Baptist hymn book, contained many gems of Christian poetry, yet they failed in many respects to represent the real spirit and genius of the Gospel. Hence Elder Peter O. Hansen, by the advice of Erastus Snow, translated some of the best Gospel hymns from the English Latter-day Saint hymn book into Danish, and 28 of these were published in Copenhagen in March, 1851, together with the articles of faith and several extracts from the revelations of the Church (as published in the Doctrine and Covenants). In the fall of 1851, a somewhat enlarged edition (1000 copies), containing 45 hymns, was published under the supervision of Elder Snow. In the spring of 1852 a third edition of the Danish hymn book, containing 66 hymns, was published in Copenhagen. Elder Jacob J. M. Bohn, the first convert to "Mormonism" in the city of Randers, Denmark, who had been a Baptist and had already shown talent in the writing of poetry, was now encouraged by the Elders to compose hymns suitable for the Latter-day Saints. He did so, and his hymns constituted the principal part of this 3rd edition of the Danish hymn book, while a few hymns were chosen from collections previously published by other Christian denominations. Since that time twelve other editions of the Danish Latter-day Saint hymn book have been published, namely, a fourth edition (5000 copies and 172 hymns) in 1853; a fifth edition (5000 copies) in 1856; a sixth edition (2000 copies and 246 hymns) in 1861; a seventh edition (4000 copies) in 1862; an eighth edition (2000 copies) in 1867; a ninth edition (2000 copies and 272 hymns) in 1871; a tenth edition (2000 copies) in 1875; an eleventh edition (2500 copies) in 1879; a twelfth edition (2500 copies) in 1885; a thirteenth edition (2000 copies) published in Salt Lake City, Utah, in 1888; a fourteenth edition (2000 copies) published in Copenhagen in 1900. Hence 36,000 copies of the Danish hymn book were circulated and distributed in Scandinavia before the end of the nineteenth century. Still another edition (the fifteenth) was published in 1906, containing 281 hymns. All these editions were printed in Copenhagen, Denmark, except the one published in Utah in 1888.

Soon after the arrival of Erastus Snow in Denmark he wrote a tract in English, which was translated by Elder Peter O. Hansen and published in the Danish language in the summer of 1851, and at once circulated freely among the people. It was entitled "En Sandheds Rost" (A Voice of Truth), and was a clear, concise treatise on the Gospel, as restored through the instrumentality of the Prophet Joseph Smith; it was written in a style easily understood by the people. Up to the close of 1900 about 150,000 copies of this excellent tract had been printed and

circulated in the three Scandinavian countries. In 1857 the first translation of the same pamphlet was published in the Swedish language under the title "En Sannings Rost." Twenty editions of the pamphlet in Swedish had been published up to the close of the 19th century, aggregating about 90,000 copies.

In September, 1851, a translation of Orson Pratt's "Remarkable Visions" was printed in the Danish language; this pamphlet has also been very helpful to the Elders in Scandinavia, as it stated in great plainness how the Prophet Joseph Smith was called of God to restore the ancient Gospel to the earth. Up to the close of 1900 nearly 50,000 of this pamphlet in Danish had been circulated. The first edition of the same pamphlet was published in the Swedish language in 1860 and by the close of the 19th century about 25,000 copies of the tract had been printed and circulated among the inhabitants of Sweden and elsewhere.

In October, 1851, the first number of "Skandinaviens Stjerne" was issued from the press in Copenhagen, Denmark. It was from the beginning published as the organ of the Latter-day Saints in Scandinavia, and each number, like the "Millennial Star" in English, consisted of 16 pages octavo. The first year, it was published as a monthly periodical, but with the commencement of the second volume, in October, 1852, it was made a semi-monthly periodical, and as such it has been issued without interruption ever since, and is now (1922) in its 71st volume. The little paper from the beginning had about 1000 subscribers, but as converts and investigators multiplied in number the circulation of the periodical increased correspondingly, so that in the beginning of 1862, 2700 copies of each number of the "Stjerne" were printed.

In 1852, a local brother (F. J. Hahn) wrote and published a small pamphlet in Copenhagen, Denmark, in defense of the Saints.

This year (1852) the first missionary tract written by Latter-day Saint Elders in the Swedish language was published. It was entitled "En Rost fran Landet Zion" (A Voice from the land of Zion). This pamphlet, consisting of about 50 pages octavo, gave an interesting account of the rise, history, faith and condition of the Church at that time; it became very popular among the Swedish people, and it has since been re-published in six successive editions, aggregating 15,000 copies.

Before Elder Snow's return to America in 1852, the translation of the Doctrine and Covenants (Lœrdommens og Pagtens Bog) in the Danish language was finished and he had an edition of 1000 copies of the same printed. This was followed by a second

edition in 1854, a third edition in 1856, a fourth edition in 1864 and a fifth edition in 1873. The five editions aggregated 6,800 copies, which were all distributed before the close of the century, and in the year 1900 an edition of 2000 copies was published in Salt Lake City, Utah, under the immediate supervision of Apostle Anthon H. Lund. The first and only edition of the Doctrine and Covenants in the Swedish language (translated by Elder Janne M. Sjodahl) was published in Salt Lake City, Utah, in 1888, under the Swedish title of "Lærdomens och Forbundets Bok."

In 1853, Orson Pratt's excellent work "Divine Authenticity of the Book of Mormon" was translated and published in the Danish language.

The first attempt at publishing Bible references in tract form for the use of Latter-day Saint missionaries and others, was made in 1854, when Elder Canute Peterson, who was laboring as a missionary in Norway at that time, wrote a four-page tract, which was published in Danish in 1854 and in Swedish in 1855. Several enlarged editions of this tract were subsequently published both in the Danish and in the Swedish languages, the Danish editions aggregating 34,000 and the Swedish 2000 copies. In 1879 a much larger and improved edition of "Bible References" was published both in the Danish and the Swedish languages. Of this enlarged edition 20,000 copies, in six editions, were published in the years 1879-1886 in Danish and 12,000 copies, in four editions, in Swedish. Later (in 1900) another reference work in Danish, entitled "Bibel-Citater" (Bible citations), was written and published; several editions subsequently were printed.

In 1854, a translation of Orson Spencer's "Patriarchal Order, or Plurality of Wives," was published in Copenhagen in the Danish language under the title of "Den Patriarkalske Orden eller Flerkoneri." It was an eighteen pages octavo pamphlet and the edition consisted of 2000 copies.

In 1855, a translation of Parley P. Pratt's "Voice of Warning" was published in Copenhagen, Denmark, entited "En Advarsels Rost." Five other editions were published before the close of the century. The six editions aggregated 11,000 copies. A Swedish translation ("En Warnande Rost") of the same work was pubilshed in 1858, of which the first edition consisted of 3000 copies. Later, five other editions were published, making 12,500 copies in all by the end of 1900.

In 1855, Orson Pratt's speech on "Divine Authority" was also published in Danish, under the title of "Guddommelig Fuldmagt." It made a pamphlet of 24 pages octavo. Several

other editions followed and altogether 25,000 copies of this pamphlet have been printed and circulated.

The same year (1855) Orson Pratt's treatise on celestial marriage, as it was originally published in serial form in "The Seer" in Washington, D. C., was translated into Danish and published in book form in Copenhagen, Denmark, under the title of "Det Celestiale Ægteskab." The first edition consisted of 1500 copies and a second edition of 1500 copies was published in 1863.

Also the same year (1855) a translaton of Parley P. Pratt's "Marriage and Morals in Utah" was published in the Danish language under the title of "Ægteskab og Sæder i Utah." The edition in pamphlet form of 16 pages consisted of 5000 copies. Five other editions of the same pamphlet were subsequently published, the last in 1882; the six editions aggregated 20,000 copies.

During this same year (1855) a little eight-page pamphlet in Danish, entitled "Indbydelse til Guds Rige" (Invitation to the Kingdom of God) was also published in Copenhagen. Several other editions followed, so that up to the year 1882, about 80,000 copies of that excellent little pamphlet in Danish had been published and circulated. The following year (1856) the same pamphlet was translated and published in the Swedish language, under the title "Inbjudning till Guds Rike." Up to 1888, 36,500 copies had been published in the Swedish language, in five editions.

In 1856, Elder John Taylor's treatise "Is Mormonism a Paradox?" was published in the Danish language under the title "Er Mormonismen en Vranglære?" Later the title was changed and made to read "Er de Sidste-Dages Helliges Lære Sandhed?" This pamphlet was republished several times and up to 1904 about 50,000 had been printed. In 1858 the same pamphlet was published in Swedish, and, up to 1899, 33,500 copies of the same had been published.

As the new converts in the Scandinavian countries got the spirit of emigration, it was but natural that considerable interest should be taken by them in acquiring some knowledge of the English language. Consequently the American Elders endeavored to teach some of their local associates in the Priesthood as much English as possible, and when these local brethren became somewhat efficient in their work, they were appointed to establish regular schools for the purpose of teaching the Saints the English language, and while the teachers themselves, in many instances, had but a very limited knowledge of the language, yet they did a great deal of good. Among those who

deserve special credit for efficiency in thus teaching others the English language we desire to mention the late President Anthon H. Lund. In order to assist the Saints in acquiring English a book entitled "Læseovelser i Engelsk" was published in 1857, in an edition consisting of 3000 copies. The mastering of the contents of this little volume gave many of the students a sufficient understanding of the English language to make themselves somewhat at home upon their arrival in America.

In 1857, Orson Pratt's Works on the first principles of the Gospel were translated into the Swedish and Danish languages and 2000 copies were printed the same year in the Swedish and 2000 copies in the Danish language. Four other editions have subsequently been published in Danish (making 9000 copies in all) and two other editions in Swedish (making 8000 copies). The Danish title of this pamphlet was "Evangeliets sande Grundsœtninger" and in Swedish "Evangelii sanna Grunsætser."

In 1859, a translation of Joseph W. Young's treatise on the gathering of Israel was published in Danish in pamphlet form under the title "Israel's Indsamling," etc. Altogether seven editions of this tract, aggregating 51,000 copies, have been published in Danish, and 11,000 copies (in nine editions) in the Swedish language.

The Swedish Saints contented themselves with singing from the Danish-Norwegian hymn book until 1860; by that time the mission in Sweden had succeeded to such an extent that the brethren felt justified in issuing from the press a Swedish hymn book under the title "Andeliga Sanger till bruk for Jesu Christi Kyrka of Sista Dagars Helige." The first edition of this Swedish Latter-day Saint hymn book consisted of 2000 copies, the second, consisting of 4000 copies, was printed in 1863; the third edition (3000 copies), containing 252 hymns was published in 1873; the fourth edition (3000 copies) was printed in 1881, a fifth edition (3000) copies) in 1885, and a sixth edition (2000 copies) in 1900. Thus it will be seen that 17,000 copies of the Latter-day Saint hymn book in the Swedish language had been published by the close of the century.

In 1860, a discourse delivered by Elder Orson Pratt, Jan. 2, 1859, in Salt Lake City, on the "Evidences of the Book of Mormon and Bible Compared" was translated and published in Danish under the title "Sammenligning mellem Beviserne for Bibelen og Mormons Bog." Three thousand copies were printed; a second edition of 3000 copies was printed in 1873 and a third edition of 2000 copies in 1881. A Swedish translation of the same pamphlet was published in 1866, under the title "Sammenlikning emellan Bevisien for Bibeln och Mormons Bok." An

edition of 4000 copies was published that year and a second edition of 2000 copies was published in 1881.

In 1860, Lorenzo Snow's pamphlet entitled "The Only Way to be Saved" was translated and published both in the Swedish and in the Danish language. Subsequently many other editions of this comprehensive little tract were published. Up to the end of the nineteenth century, nearly 130,000 copies of the same had been published in Danish and about 100,000 in the Swedish language.

This year (1860) also a translation of John Jaques' "Catechism for Children" was published in Copenhagen. The edition consisted of 3000 copies, and another edition of 3000 copies was published in 1872. Several years later, a translation of the same work was published in Swedish, in an edition consisting of 3000 copies.

"Skandinaviens Stjerne" continued to be the organ for the Latter-day Saints in Denmark, Sweden and Norway until 1877, when "Nordstjernan (Swedish) was launched. The first few numbers were published in Goteborg, Sweden, but the place of publication was soon changed to Copenhagen, Denmark, where it was published from the mission office until 1905 when the Swedish Mission was established. Since that time "Nordstjernan" has been published in Stockholm, Sweden, and is now in its 46th volume.

In 1878, the Book of Mormon was translated into the Swedish language by Elder August W. Carlson, of Salt Lake City, Utah, and an edition of 2000 copies published in Copenhagen. A second edition was later published in Stockholm, Sweden.

In 1880, a small eight-page octavo monthly periodical "Ungdommens Raadgiver" published in the interest of the young people of the Scandinavian Mission, was commenced in Copenhagen, with Andrew Jenson as its first editor. During its existence it contained many interesting and instructive articles. At the end of its eighth volume it was discontinued in favor of "Skandinaviens Stjerne." From the beginning 1200 copies of this small periodical were printed and circulated.

In 1880, Elder Wm. Budge's pamphlet entitled "The Latter-day Saints' Views of Marriage" was published both in the Swedish and in the Danish language, the Swedish title being "De Siste Dagars Heliges Asigter om Ægtenskap," of which 2000 copies were printed. Another edition of 3000 copies was published in 1882 and a third edition of 3000 copies in 1887. The Danish translation saw two editions, namely, one in 1880, con-

sisting of 2000 copies, and another in 1881, consisting of 3000 copies.

In 1886, a translation of John Morgan's tract "The Plan of Salvation" was published in the Swedish language and entitled "Frelsningsplanen." Several editions followed, and by the end of the century 36,000 copies of this tract had been printed and circulated in Sweden and elsewhere. A year later (1887) the same pamphlet was published in the Danish language under the title "Frelsens Plan" and up to the year 1903 not less than 58,000 copies had been published and circulated, principally in Denmark and Norway.

In 1888, the favorable opinions concerning the Latter-day Saints, by several non-Mormons, were compiled and published in Copenhagen, in a pamphlet of 16 pages and circulated freely among the people. Its title was "Mormonerne skildres af Ikke-Mormoner."

In 1889, a little pamphlet entitled "Glædelige Tidender" (Glad Tidings) was published in the Danish language. Up to the year 1899, 124,400 copies of this little tract had been published in that language.

In 1890, a little work of reference, entitled "Haandbog for Bibelforskere" was published in an edition of 2000 copies in the Danish language. About the same time a work somewhat similar entitled "Handbok for Bibelforskare" was published in Swedish. This Swedish edition consisted of 2000 copies. A second edition of 4000 copies in Swedish followed in 1892, and a third edition of 3000 copies in 1900.

In 1892, a little pamphlet entitled "Et Gladt Budskab" (A Joyful Message) was published in the Danish language; the edition consisting of 5000 copies.

Another pamphlet "De Sidste Dages Hellige" was published in an edition of 5000 copies in the Danish language.

"Et Gladt Budskap" was published in 1894 in Swedish. The first edition consisted of 10,000 copies and a second edition of 20,000 copies followed in 1899.

In 1893, a pamphlet entitled "Tro og Daab" (Faith and Baptism) was first published in the Danish language in Copenhagen. By the end of 1900, 125,000 copies of this pamphlet had been printed. The same pamphlet was published in the Swedish language in 1894, 20,000 copies being printed then and up to the close of the 19th century, 160,000 copies of this pamphlet had been published in Swedish.

In 1897, a pamphlet entitled "Guds Rige i de Sidste Dage" (The Kingdom of God in the Latter Days) was published, it being a translation of some of Orson Pratt's writings. The first

edition consisted of 5000 copies. Up to 1902, 30,000 copies of this pamphlet had been published. Another pamphlet entitled "Sandheden seirer" (Truth Triumphs) was published in Copenhagen in an edition of 10,000 copies; another 10,000 edition followed in 1898.

In 1898, a Sunday School hymn book was published in the Danish language in Copenhagen; the edition consisted of 1500 copies; a second edition consisting of 2000 copies followed in 1900. This edition contained 69 hymns. A similar Sunday school hymn book entitled "Sanger till bruk for de Sista Dagers Heliges Sondagskolor" was publishad in 1899 in the Swedish language. The edition consisted of 5340 copies and contained 62 hymns.

In 1898 also a commencement was made of printing the Articles of Faith on cards (a plan already adopted in other missions) which were freely distributed by the missionaries, as they called from house to house. These cards generally had the names and addresses of the respective Elders on the reverse side. Three thousand copies of such cards were printed in Danish in 1898 and 14,000 copies in 1899. In the Swedish language 10,000 similar cards were printed in 1899 and 10,000 more in 1900. Since then large numbers have been printed and distributed annually.

In 1899, a pamphlet entitled "Det eneste sande Evangelium" (The Only True Gospel) was published in Copenhagen, consisting of 3,150 copies. Another edition of 5,000 copies followed in 1900 and by the close of 1904 about 160,000 copies had been printed in Copenhagen in the Danish language.

In 1899 a translation of Chas. W. Penrose's "Rays of Living Light" was first published in the Scandinavian countries; 35,150 copies were printed in Danish and 10,000 copies in Swedish in 1899.

In 1899 a new pamphlet on revelation under the title "Nodventighed for Aabenbaring," was likewise published in Danish; the edition consisted of 30,200 copies; a second edition of 30,000 was printed in 1900.

In 1913 some Sunday school outlines were compiled by Elder John S. Hansen, for the use of the Sunday schools in the Danish-Norwegian Mission and published under the title "Sondagsskole-Haandbok." The compilation consisted of 74 pages small octavo, and 500 copies were printed.

In addition to the foregoing tabulation of Church publications in the Scandinavian languages, a large number of cards, folders, certificates of membership and ordinations, letters of appointments, circular letters, notices, announcements, etc., etc., have been printed and distributed in the Danish-Norwegian and

Swedish languages, and since the ushering in of the 20th century translations of "Rays of Living Light" and of several other tracts have been printed and distributed by the millions among the Scandinavians.

A few books and pamphlets have been printed and published in Scandinavia in the Icelandic language, and also some small tracts published in the German language; the latter were designed principally for distribution among the Germans in Schlesvig-Holstein, which at one time belonged to the Scandinavian Mission.

Besides the Latter-day Saint literature published in the Scandinavian countries, both books and periodicals in the Danish-Norwegian and Swedish languages have been published in Utah, advocating the principles of the Gospel and defending the cause of Zion. Thus the Danish-Norwegian newspaper "Bikuben" commenced in 1876, still does a great missionary work both in America and in the Scandinavian countries, as well as in other parts of the world. Several hundred copies of this periodical are sent every week to members of the Church and investigators in Denmark and Norway. A Swedish paper, the "Svenska Harolden" was commenced in Salt Lake City in 1885 and was continued until 1892. During its existence it defended and advocated the cause of the Latter-day Saints and did much good. This paper was followed in 1900 by "Utah Posten," which is still being published in Salt Lake City, Utah, and circulates freely among the Swedes in America as well as in Sweden and elsewhere.

In 1879 the first book ever published in Utah by members of the Church in a foreign language was issued from the press of the "Deseret News" in Salt Lake City. It was Joseph Smith's Levnetslob (History of Joseph Smith) in Danish. This work was translated from English by Elders Johan A. Bruun and Andrew Jenson and an edition of 2000 copies was printed. In 1904 Elder Jenson was sent on a special mission to Scandinavia to publish a second edition of the same work in Copenhagen, Denmark. From 1882 to 1885 Elder Andrew Jenson published a monthly (one year semi-monthly) periodical called "Morgenstjernen" in the Danish-Norwegian language. It contained among other things a history of the Scandinavian Mission from the beginning up to 1884. One of the volumes also contained a complete translation of the "Pearl of Great Price," which in 1883 was published in book form in Salt Lake City and republished in book form in the Scandinavian Mission in 1909. In connection with "Morgenstjernen" Elder Jenson published in Danish a brief history of the Church from the death of the Prophet Jo-

seph Smith till the settlement of the Saints in the Rocky Mountains.

In 1910, under the direction of the general authorities of the Church, Hugo D. E. Peterson published a selection of Swedish hymns, set to music, in Salt Lake City, under the title of "Zions Sanger" (Songs of Zion). The collection contained 209 hymns and the edition consisted of 2000 copies. The same year Elder Peterson also published a Danish-Norwegian collection of hymns with music entitled "Zions Sange;" it contained 211 hymns and an edition of 2000 copies was published.

In 1913 Elder Andrew Jensen wrote a brief Church History in Danish which was published at the "Bikuben" office in the shape of a pamphlet.

In 1916 the "Bikuben" office commenced the publication of recently published Church literature, translated into Danish and printed in such a form that it could be clipped out and bound in book form later. The first of these translations was Nephi Anderson's "Added Upon" published under the title "Kronet med Herlighed," an edition of 1000 copies extra were copied in book form. This translation was followed by B. H. Roberts' "Joseph Smith, the Prophet-Teacher," Wilford Woodruff's "Leaves from My Journal," Edward H. Anderson's "Life of Brigham Young," John A. Widtsoe's "Rational Theology," Susa Y. Gates' "John Stephen's Courtship," Orson F. Whitney's gospel articles published under the title "Det glade Budskab," J. M. Sjodahl's "Reign of Anti-Christ," O. J. P. Widtsoe's "The Restoration of the Gospel," C. C. A. Christensen's poems, gospel articles and biographical notes, of which an extra edition of 200 copies were printed in book form. All these books were translated from English by John S. Hansen with the exception of "Rational Theology" which was translated by Dr. Charles L. Olsen.

With the exception of certain parts of the United States, and perhaps a number of the cities and towns of England, no section upon the face of the earth has been so thoroughly canvassed in the interest of the true Gospel of Jesus Christ as have Denmark, Sweden and Norway and it is to be hoped that the way will be opened in the near future, so that the Elders of the Church may have the opportunity to preach the Gospel in Scandinavia as effectually as in earlier days, and that the present generation of the sons and daughters of the North may be blessed with the privilege of hearing the truth proclaimed with power and in plainness, the same as it was preached to their forefathers.

GENEALOGICAL CONVENTIONS

One of the factors which has and is advancing knowledge in the subject of genealogy and work for the dead is the course in these subjects which is established at the Brigham Young University at Provo. Through the efforts of Prof. E. D. Partridge, the course has now become a part of the regular curriculum of that institution. It was, therefore, thought that among the courses to be given at the Summer School this season, genealogy and temple work should be given. Prof. Partridge was told to make the experiment.

The result was very satisfactory. Students were registered, and class work began on Monday, July 3. No adjournment was taken for the Fourth, but the work went on five hours a day for the week. The work was strenuous both for the instructor and students, but there was at no time any disposition to slacken. On Sunday, the 9th, two meetings were held in the Provo Tabernacle, as a fitting close to the work of the school.

Judge D. R. Roberts, the Weber Stake representative, spent his summer vacation in attendance at the school, taking an active part in some of the discussions. Nephi Anderson from the office of the Genealogical Society of Utah was also in attendance during most of the sessions. Twenty-one stakes were represented, with an enrolled attendance of 69. Many visitors were also present, which made the classes large.

On Saturady and Sunday, Sept 9 and 10, a convention of the stakes comprising the Manti temple district was held at Manti. The business of the meetings was arranged by Simon Christensen representative of South Sanpete stake and his assistants. There was a large representation from the South Sanpete, North Sanpete, North Sevier, Sevier, and South Sevier stakes, including stake presidencies and other leading officers. Joseph Christenson, Nephi Anderson, and Lillian Cameron from the Genealogical Society of Utah were in attendance. Subjects of importance to all genealogical and temple workers were treated and discussed during the four meetings held, at the close of which the general expression was one of satisfaction for the work done.